

THE ECLECTIC REVIEW,

FOR NOVEMBER, 1824.

- Art 1. 1. *Travels in Brazil*, in the Years 1817—1820. Undertaken by Command of H. M. the King of Bavaria. By Dr. John Bapt. Von Spix, and Dr. C. F. Phil. Von Martius. 2 Vols. 8vo. pp. xxii. 626. (Plates.) Price 1l. 4s. London. 1824.
2. *Journal of a Voyage to Brazil, and Residence there*, during Part of the Years 1821, 1822, and 1823. By Maria Graham. 4to. pp. 336. (Plates.) Price 2l. 2s. London. 1824.
3. *Travels in Brazil*, in the Years 1815, 1816, 1817. By Prince Maximilian, of Wied Neuwied. Illustrated with Plates. Part I. 4to. pp. 336. London. 1820.

OF all the acts of the late Emperor of the French and of Elba, that which has been followed by the most permanently important and beneficial consequences, is his invasion of Portugal,—an unprincipled, unprovoked aggression, from which he derived no advantage, but which, by compelling the Prince Regent to seek an asylum in his transatlantic dependencies, produced the sudden transformation of a feeble, disorganized colony into a kingdom. That kingdom, lost to Portugal through the same madness and wickedness in her cortes and ministers, that had before been displayed by an English administration with similar results, has now become an independent empire, gigantic in extent, of almost boundless physical resources, the second only in importance, if not in population, of the mighty three which almost share among them the New World. Mexico boasts of nearly double the population of Brazil, but this proportion is not likely to continue long; and in every other respect, in its geographical position, its diversified surface, its fine climate, its innumerable springs and navigable rivers, its fertile soil and rich variety of productions, the dominions of Don Pedro the First comprise the most valuable portion of the western continent.

Yet, for upwards of fifty centuries was that vast continent

locked up in mysterious secrecy from civilised man. All the operations of nature were carried on, during that long period, beneath the sun and stars of tropical skies,—vast rivers were forming for themselves new channels, and conquering new land from the ocean, bays were being changed to lakes, and lakes to plains, forests were springing up and crumbling to decay, or falling a prey to the lightning, their ashes supplying the soil of future forests,—and countless generations of the free tenants of these magnificent wilds were coming into existence and passing away; and of all these transactions, our half of the globe was as unconscious as if they had taken place in a remote planet. And in that hemisphere, there was no poet to sing of them, no historian to record them, no philosopher to interpret them. The only human eye that they ever met, was the unsteady, unintelligent glance of the polar savage or the wild hunter of the central plains. And to that scattered fragment of the human race, all that was passing in what called itself the world, all that makes up the history of man, was utterly unknown. The Assyrian, the Persian, the Grecian, the Roman empires rose and fell without in the slightest degree affecting them. And this earth was made the theatre of the most stupendous transaction in the universe, without their ever hearing of the event,—if, indeed America had, at that period, received its first inhabitants. Had this new world been known to exist, the simple fact being handed down by tradition or discovered by revelation, while its situation, and productions, and inhabitants remained unknown, one can conceive with what intense curiosity the imagination would have dwelt upon the idea, and what various speculations would have been indulged respecting the moral condition of human beings in that world unknown. At length, the veil was lifted up, and discovered the other side of the earth, glowing in all the beauty of its first creation; but death was there, and the parent of death, and the hideous features of our degraded nature too evidently betrayed their affinity to the men of the old world. It might seem to be one reason that the knowledge of these regions was so long withheld, that the fall of man might be more strikingly exhibited there in contrast with the beauty of an earthly paradise. There, human nature is seen in her unsophisticated simplicity, uncorrupted by priest-craft and the artificial institutions of civilised society; and there, it has been established by indubitable testimony, man approaches nearest to the brute, or rather sinks below the brute, in feeding upon his fellow.

A little more than three centuries ago, the existence of the American continent was unknown, unless to the amphibious savages of the North-eastern extremity of Asia. The first

settlement on the coast of Brazil, was made in 1503. Rio de Janeiro, the present capital, was not colonized till 1560. Its gold and diamond mines, which constituted the chief importance of the colony in the estimation of the mother country, were not discovered till the close of the next century, after the country had been for two hundred years in the possession of Portugal. At the beginning of the present century, this immense territory, extending over thirty-eight degrees of latitude, and thirty-seven of longitude, and comprising three millions of square miles, contained only twelve cities, sixty-six towns, and not one million of inhabitants. A hundred millions might, it is calculated, derive the means of subsistence from the soil. The whole extent of the cultivated lands does not as yet exceed 20,000 square miles, not a hundred and fiftieth part of the surface. So mighty, however, has been the impetus given to the progress of civilization in this country, by the transfer of the seat of government from Lisbon to Rio, and the subsequent political events, that the population has, within twenty years, risen to four millions, chiefly in consequence of the extensive emigrations which have taken place from Europe and North America. The rising greatness of this country, which is only beginning to attract its due share of attention, forms one of the most interesting objects of political speculation.

The travels of Mr. Mawe*, Mr. Lindley, Mr. Kostert†, and Mr. Luccock‡, had made us partially acquainted with some portions of this vast territory, more particularly with the northern coast in the neighbourhood of Pernambuco and Porto Seguro, with Minas Geraes and Rio de Janeiro, the sandy shores of Rio Grande do Sul, and the vast grazing-lands of southern Brazil. The present works supply a very interesting addition to our information with regard to the capital and its vicinity, and the adjoining provinces of St. Paulo and Espiritu Santo.

Prince Maximilian of Wied Neuwied, the first of these travellers in order of time, sailed from London in May 1815. His object in crossing the Atlantic appears to have been purely scientific, and his pursuits those of the Naturalist. He staid a very short time in the capital.

‘However agreeable,’ he says, ‘a more protracted stay in the capital might have proved, it was not consistent with my plan to remain there long, as the riches of nature are only to be found in fields and

* Eclectic Review, Old Series, Vol. VIII. Part. II. p. 940.

† Eclectic Review, New Series, Vol. VII. p. 116.

‡ *Ibid.* Vol. XVI. p. 193.

forests. Through the aid of government, whose wishes were carried into effect in the most obliging manner by the Count Da Barca, I was enabled to make my preparations for my departure without any loss of time. My passports and letters of recommendation to the several captains-general were more favourable than had probably ever been given to any preceding traveller. The magistrates were enjoined to give us every assistance in forwarding our collections to Rio, to provide beasts of burden, soldiers, and other persons, if necessary. Two scientific Germans, Messrs. Sellow and Freyreiss, well acquainted with the language and customs of the country, joined me for the purpose of our making an exploratory tour along the east coast to Caravellas. We had purchased sixteen mules, each of which carried two wooden chests, covered with raw ox-hides to preserve them from rain and damp: we also engaged ten men to take care of the animals, and act as hunters. All were armed, and thus we set out, provided with a sufficient stock of ammunition, and all the requisites for collecting subjects of natural history, part of which I had very unnecessarily brought with me from Europe.

This will be thought botanizing in grand style; but the truth is, that when a naturalist takes the field in the uncleared forests, swamps, or mountain districts of Brazil, he has no easy campaign before him. He will find his gun his best companion, for he must live by it; and though it will not keep off the mosquitoes, it may be of service in defending him from the ounce, the more formidable reptile, and the Indian. Prince Maximilian selected the eastern coast for his route, on account of its being hitherto quite unknown or at least undescribed; and it was one of his main objects, to satisfy his curiosity respecting the remains of the aboriginal tribes, who are still to be found there in their primitive barbarism. The tract, though abounding with objects interesting to the naturalist, presented, in other respects, few attractions. We are indebted, however, to his praiseworthy determination to break new ground, for very material corrections of the map, and additions to our geographical knowledge respecting the line of coast between the fifteenth and twenty-third parallels of south latitude. We know not for what reason only half of the work is laid before the public in the English translation, or why this expensive mode of publication has been adopted. The French Translator has given the whole work in three octavo volumes*, accompanied, indeed, or *enrichi*, with a 'superb atlas,' but the plates might have been reduced to the dimensions of an octavo page

* "Voyage au Brésil dans les Années 1815, 1816, and 1817. Par S. A. S. Maximilien, Prince de Wied Neuwied. Traduit de l'Allemand, par J. B. B. Eyries." 3 vols. 8vo. with Atlas. Paris, 1822.

without any disadvantage. The present volume (which is insinuated, on the fly-leaf, to be Part I., though the circumstance does not appear on the title-page) contains the narrative of his Highness's journey from Rio to the plains of Goytacazes; his visit to the Indian village of St. Fidelis, and to the wild Puries on the other bank of the Parahyba; his journey to the Rio Doce and voyage up that river to the small settlement which bears the name of the enterprising and unfortunate Conde de Linhares; and his travels still further northward to the Rio Grande de Belmonte in lat. 15°. 30'. S., and visit to the Botucudoes in the neighbourhood of that river. The next chapter of the original contains an interesting and minute notice of this savage tribe, the sum of his observations during his stay in that part: it ought, therefore, to have been given in the present volume. His Highness thence proceeded northward as far as the Rio Itahype in the province of Bahia: striking into the interior, he traversed the forests to the confines of Minas Geraes, and then returned to Bahia, from which port he sailed for Europe. London could detain him but a few days. He had been absent three years, and we like to notice his impatience till he gets to Aix-la-Chapelle. 'It was in this town,' he says, 'that I began again to hear German spoken, and I soon after arrived in my country on the banks of the Rhine.'

The expedition of the two other learned German travellers, was undertaken, as is duly set forth, by command of the king of Bavaria. 'Attachment to his majesty *and* the sciences,' was, they say, 'the guardian genius' that guided them amid the dangers and fatigues of so extensive a journey through a part of the world so imperfectly known, and brought them back in safety to their native land. Their loyalty seems either to have stood to them instead of Providence, or to have secured the Divine protection; and 'penetrated with feelings of the profoundest gratitude,' they 'venture respectfully to offer the first fruits of their mission to the best of kings.' The present volumes contain the first part only of their travels, comprising their voyage to Rio, their journey thence to St. Paulo, and from St. Paulo to Villa Rica in Minas Geraes. The following is given by the Translator, who has performed his task with unusual care and ability, as the outline of the latter part of their travels, the personal narrative of which is in the press.

'The fatigues that they had to endure in the sequel of their expedition having brought on severe illness, they rested for a time in the capitania of Maranhão, whence, as soon as they were sufficiently recovered, they proceeded to the island of St. Louis, and after a six days' voyage by sea, from that place, landed at Para. Having at

length reached the banks of the majestic and immense river of the Amazons, bounded by a lofty and evergreen forest, they had attained the chief object of their wishes; and setting out on the 21st of August 1819, proceeded along the bank of the stream, (amidst a chaos of floating islands, falling masses of the banks, immense trunks of trees carried down by the current, the cries and screams of countless multitudes of monkeys and birds, shoals of turtles, crocodiles, and fish, gloomy forests full of parasite plants and palms, with tribes of wandering Indians on the banks, marked and disfigured in various manners, according to their fancies,) till they reached the settlement of Panxis, where, at the distance of 500 miles up the country, the tide of the sea is still visible, and the river, confined to the breadth of a quarter of a league, of unfathomable depth. They then journeyed to the mouth of the Rio Negro. From this place every thing becomes more wild, and the river of the Amazons resumes its ancient name of Solimoës, which it had from a nation now extinct. The travellers had chosen the most favourable season of the year, when the numerous sandy islands, which are at other times covered, rising above the now low water, invited the inhabitants of the surrounding tracts, who piled up in heaps the new-laid turtles' eggs, out of which, by the aid of water and rum, they prepared the finest oil.

At the town of Ega on the Rio Tefie the two travellers separated. Dr. Martius proceeded up the collateral stream, the Japura, overcame, by the most painful exertions, the cataracts and the rocks on the river, and at length arrived at the foot of the mountain Arascoara, in the middle of the southern continent, separated from Quito only by the Cordilleras. Dr. Spix proceeded up the main stream, crossed the broad rivers Jurua and Jurahy, and the Spanish river Iça, and penetrated at length, through clouds of poisoned arrows discharged by the Indians, and of venomous insects, through contagious diseases, and threatening mountain torrents, to the mouth of the river Jupary, at the last Portuguese settlement of Tabatiaga, on the frontiers of Peru, where he heard the language of the Incas. Had the two travellers prosecuted their enterprise a few weeks longer, they would have reached the opposite shores of the South American continent. But to effect this, they needed the permission of the viceroy of Peru, and the time allowed them for their journey, would not permit them to extend it further. They again turned to the east, and the stream carried them down so rapidly that they arrived in five days at the place, from which it had cost a full month's exertion to work their way up the river. After several lateral excursions, which amply repaid their labour, they again reached Para on the 16th of April 1820. The object of their mission was completed: the continent had been traversed from 24° south latitude to the Equator, and under the line, from Para to the eastern frontier of Peru; an incredible store of natural treasures, and of curious information had been acquired. It is a most gratifying circumstance, that all their collections, without a single exception, have arrived safe, and in perfect preservation at Munich, where His Majesty the King of Bavaria has had them all scientifically arranged, according to the several divisions

of the animal, vegetable, and mineral kingdoms, in a noble building fitted up expressly for their reception, under the appropriate name of the Brazilian Museum, of which the indefatigable travellers, to whom it owes its existence, are most deservedly appointed conservators.'

Vol. I. pp. xi—xiv.

The present portion of the work will, however, be found very interesting. The reader must not, indeed, expect to find in Dr. Von Spix or his colleague, another Humboldt: they are two sober naturalists, a very respectable and useful order of persons, though not always the most enlarged in their views, or the most amusing in their communications. The work is more learned, but less lively, better written, but has less adventure and novelty, than the performance of his Serene Highness of Wied Neuwied; they took wholly different routes, however, and their reports serve to illustrate each other. Perhaps we cannot give a better specimen of the performance of the Bavarian professors, than the following striking description of a Brazilian forest.

'The primeval forests, which stand as testimonies of the creative energy of the new continent, in all their original wildness, and still unprofaned by human hands, are called, in Brazil, virgin forests. In them, European coolness refreshes the wanderer, and at the same time the image of the most luxuriant profusion. The never-ceasing power of vegetation makes the trees shoot up to a majestic height; and, not contented with these gigantic primeval monuments, nature calls forth upon every stem, a new creation of numerous verdant, flowering, parasite plants. Instead of the uniform poverty of species in the forests of Europe, especially in the north, there is here an infinite diversity in the forms of stems, leaves, and blossoms. Almost every one of these sovereigns of the forest is distinguished, in the total effect of the picture, from its neighbour. While the silk-cotton tree (*bombax pentandrum*), partly armed with strong thorns, begins at a considerable height from the ground to spread out its thick arms, and its digitated leaves are grouped in light and airy masses, the luxuriant lecythis, and the Brazilian anda shoot out at a less height, many branches profusely covered with leaves, which unite to form a verdant arcade. The jacaranda (rose-wood tree) attracts the eye by the lightness of its double-feathered leaves; the large gold-coloured flowers of this tree and the ipe (*bignonia chrysantha*), dazzle by their splendour, contrasted with the dark green of the foliage. The *spondias* arches its pennated leaves into light oblong forms. A very peculiar and most striking effect in the picture is that produced by the trumpet tree (*cecropia peltata*) among the other lofty forms of the forest: the smooth ash-grey stems rise, slightly bending, to a considerable height, and spread out at the top into verticillate branches, which have at the extremities large tufts of deeply lobated white leaves. The flowering *cassalpinia*; the airy laurel; the lofty *geoffræa*; the soap-trees with their shining leaves; the slender Barbadoes cedar;

the ormosia with its pennated leaves ; the tapia or garlic pear-tree ; so called from the strong smell of its bark ; the maina ; and a thousand not yet described trees are mingled confusedly together, forming groupes agreeably contrasted by the diversity of their forms and tints. Here and there, the dark crown of a Chilian fir among the lighter green, appears like a stranger amid the natives of the tropics ; while the towering stems of the palms with their waving crowns, are an incomparable ornament of the forests, the beauty and majesty of which no language can describe.

* If the eye turns from the proud forms of those ancient denizens of the forest, to the more humble and lower which clothe the ground with a rich verdure, it is delighted with the splendour and gay variety of the flowers. The purple blossoms of the rhexia, profuse clusters of the melastoma, myrtles, and the eugenia, the delicate foliage of many rubiaceæ and ardisiæ, their pretty flowers blended with the singularly formed leaves of the theophrasta, the conchocarpus, the reed-like dwarf palms, the brilliant spadix of the costus, the ragged hedges of the maranta, from which a squamous fern rises, the magnificent stiftia, thorny solana, large flowering gardenias and couteareas, enlivened with garlands of mikania and bignonia, the far-spreading shoots of the mellifluous paullinias, dalechampias, and the baubinia with its strangely lobated leaves ; strings of the leafless milky *lianes* (bind weed), which descend from the highest summits of the trees, or closely twine round the strongest trunks, and gradually kill them ; lastly, those parasitical plants by which old trees are invested with the garment of youth, the grotesque species of the pothos and the arum, the superb flowers of the orchideæ, the bromelias which catch the rain water, the tillandsia, hanging down like *lichen pulmonarius*, and a multiplicity of strangely formed ferns ; all these admirable productions combine to form a scene which alternately fills the European naturalist with delight and astonishment.

* But the animal kingdom which peoples those ancient forests, is not less distinguished than the vegetable world. The naturalist who is here for the first time, does not know whether he shall most admire the forms, hues, or voices of the animals, except at noon, when all living creatures in the torrid zone seek shade and repose, and when a solemn silence is diffused over the scene, illumined by the dazzling beams of the sun, every hour of the day calls into action a distinct race of animals. The morning is ushered in by the howling of the monkeys, the high and deep notes of the tree-frogs and toads, the monotonous chirp of the grasshoppers and locusts. When the rising sun has dispelled the mists which preceded it, all creatures rejoice in the return of day. The wasps leave their long nests which hang down from the branches ; the ants issue from their dwellings, curiously built of clay, with which they cover the trees, and commence their journey on the paths they have made for themselves, as is done also by the termites which cast up the earth high and far around. The gayest butterflies, rivalling in splendour the colours of the rainbow, especially numerous *hesperix*, flutter from flower to flower, or seek their food on the roads, or, collected in separate companies, on the banks of the

cool streams. The blue shining Menelaus, Nestor, Adonis, Laertes, the bluish-white Idea, and the large Eurylochus with its ocellated wings, hover like birds between the green bushes in the moist valleys. The Feronia, with rustling wings, flies rapidly from tree to tree, while the owl-moth (*noctua strix*) the largest of the moth kind, sits immovably on the trunk with outspread wings awaiting the approach of evening. Myriads of the most brilliant beetles buzz in the air, and sparkle like jewels on the fresh green of the leaves, or on the odorous flowers. Meantime, agile lizards, remarkable for their form, size, and brilliant colours, and dark coloured, poisonous, or harmless serpents, which exceed in splendour the enamel of the flowers, glide out of the leaves, the hollows of the trees, and holes in the ground, and creeping up the stems, bask in the sun, and lie in wait for insects and birds. From this moment all is life and activity. Squirrels and troops of gregarious monkeys issue inquisitively from the interior of the woods to the plantations, and leap, whistling and chattering, from tree to tree. Gallinaceous jacues, hocoes, and pigeons leave the branches, and wander about on the moist ground in the woods. Other birds of the most singular forms, and of the most superb plumage, flutter singly or in companies through the fragrant bushes. The green, blue, or red parrots, assembled on the tops of the trees, or flying towards the plantations and islands, fill the air with their screams. The toucan, sitting on the extreme branches, rattles with his large, hollow bill, and in loud, plaintive tones calls for rain. The busy orioles creep out of their long, pendent, bag-shaped nests to visit the orange-trees, and their sentinels announce with a loud screaming cry the approach of man. The fly-catchers, sitting aloof, watching for insects, dart from the trees and shrubs, and with rapid flight catch the hovering menelaus, or the shining flies, as they buzz by. Meantime, the amorous thrush (*turdus Orpheus*), concealed in the thicket, pours forth her joy in a strain of beautiful melody; the chattering manakins, calling from the close bushes, sometimes here, sometimes there, in the full tones of the nightingale, amuse themselves in misleading the hunters; and the woodpecker makes the distant forests resound while he pecks the bark from the trees. Above all these strange voices, the metallic tones of the uraponga (or guiraponga) sound from the tops of the highest trees, resembling the strokes of the hammer on the anvil, which appearing nearer or more remote according to the position of the songster, fill the wanderer with astonishment. While thus every living creature by its actions and voice greets the splendour of the day, the delicate humming-birds, rivalling in beauty and lustre diamonds, emeralds, and sapphires, hover round the brightest flowers.

‘ When the sun goes down, most of the animals retire to rest: only the slender deer, the shy pecari, the timid agouti, and the tapir still graze around; the nasua and the opossum, and the cunning animals of the feline race, steal through the obscurity of the wood, watching for prey; till at last, the howling monkeys, the sloth with a cry as of one in distress, the croaking frogs, and the chirping grasshoppers with their monotonous note, conclude the day. The cries of the macac, the capueira, and the goat-sucker (*caprimulgus*), and the bass tones

of the bull-frog, announce the approach of night. Millions of luminous beetles now begin to fly about like *ignes fatui*, and the blood-sucking bats hover like phantoms in the profound darkness of the night.' Vol. I. pp. 238—49.

As a companion picture, we must make room for the description given by the same travellers, of the varied sounds and sights afforded by a plain in the province of Minas Geraes.

'How different are the feelings of the traveller when he passes from the dark low forests into the free and open tracts! On these serene and tranquil heights the noisy inhabitants of the wood are mute; we no longer hear the howling of herds of monkeys, the incessant screams of innumerable parrots, orioles, and toucans, the far-sounding hammering of the wood-peckers, the metallic notes of the uraponga, the full tones of manakins, the cry of the hoccoes, jacues, &c. The more numerous are the humming-birds, buzzing like bees round the flowering shrubs; gay butterflies fluttering over the rippling streams; numerous wasps flying in and out of their long nests hanging suspended to the trees; and large hornets (*morimbondos*) hovering over the ground, which is undermined to a great extent with their cells. The red-capped and hooded fly-catcher, the *barbudos* (the barbets), little sparrow hawks, the rusty red or spotted *caboré* (Brazilian owl), bask on the shrubs during the heat of noon, and watch, concealed among the branches, for the small birds and insects which fly by; the tinamus walks slowly among the pine-apple plants, the *enapupés* and *nambús* in the grass; single toucans seeking berries, hop among the branches; the purple tanagers follow each other in amorous pursuit from tree to tree; the *caracarâ* and the *caracarí* flying about the roads quite tame, to settle upon the backs of the mules or oxen; small wood-peckers silently creep up the trees, and look in the bark for insects; the rusty thrush, called *João de Barros*, fearlessly fixes its oven-shaped nest quite low between the branches; the siskin-like creeper slips imperceptibly from its nest, (which, like that of the pigeons, is built of twigs, and hangs down from the branches to the length of several feet,) to add a new division to it for this year; the *cãoha*, sitting still on the tops of the trees, looks down after the serpents basking on the roads, which, even though poisonous, constitute its food, and sometimes, when it sees people approaching, it sets up a cry of distress, resembling a human voice. It is very rarely that the tranquillity of the place is interrupted, when garrulous orioles (*Papa arroz*), little parrots and parroquets (*Maracanás*, *Maritâcas*, *Jandaiás*), coming in flocks from the maize and cotton plantations in the neighbouring wood, alight upon the single trees on the campos, and with terrible cries appear still to contend for the booty; or bands of restless hooded cuckoos, crowded together upon the branches, defend, with a noisy croaking, their common nest, which is full of green-speckled eggs. Alarmed by this noise, or by passing travellers, numerous families of little pigeons (*Rolas*), often no bigger than a sparrow, fly

from bush to bush; the larger pigeons (*Amarzoga* and *Troquase*), seeking singly among the bushes for food, hasten alarmed to the summits of the neighbouring wood, where their brilliant plumage shines in the sun; numerous flocks of little monkeys run whistling and hissing to the recesses of the forest; the cavies, running about on the tops of the mountains, hastily secrete themselves under loose stones; the American ostriches (*Emus*), which herd in families, gallop at the slightest noise, like horses through the bushes, and over hills and valleys accompanied by their young; the dicholopus (*Siriemas*), which pursues serpents, flies, sometimes sinking into the grass, sometimes rising into the trees, or rapidly climbing the summits of the hills, where it sends forth its loud deceitful cry, resembling that of the bustard; the terrified armadillo (*Tatú Canastra*, *Peba*, *Bola*) runs fearfully about to look for a hiding-place, or, when the danger presses, sinks into its armour; the ant-eater (*Tamanduá*, *Bandeira*, *mirim*) runs heavily through the plain, and, in case of need, lying on its back, threatens its pursuers with its sharp claws. Far from all noise, the slender deer, the black tapir or the pecari, feed on the skirts of the forest. Elevated above all this, the red-headed vulture (*Urúbu*) soars in the higher regions; the dangerous rattlesnake (*Cascaoel*), hidden in the grasses, excites terror by its rattle; the gigantic snake sports suspended from the tree with its head upon the ground; and the crocodile, resembling the trunk of a tree, basks in the sun on the banks of the pools. After all this has passed during the day before the eyes of the traveller, the approach of night, with the chirping of the grasshoppers, the monotonous cry of the goat-sucker (*João corta pão*), the barking of the prowling wolf, and of the shy fox, or the roaring of the ounces, complete the singular picture of the animal kingdom in these peaceful plains.'

Vol. II. pp. 159—163.

Mr. Mawe has told us all about the gold-washing and the diamond mines; we shall not therefore follow these travellers to the city of riches. Their account of the Paulistas is somewhat meagre. That which they give of the Coroado and Coropo Indians, is not unacceptable, but the subject is a most disgusting one. In these southern tribes, no redeeming qualities appear to present themselves, such as have sometimes been exhibited by the North American Indians. They seem the negroes of the Western continent,—inferior in capacity to some of the African tribes, and in their physiognomy partaking of both the Ethiopian and the Calmuc. The following is a darkly coloured representation, and, we suspect, on some points, overcharged: it is, at all events, applicable, in its full extent, to some tribes only of the Indian family.

'The temperament of the Indian is almost wholly undeveloped, and appears as phlegm. All the powers of the soul, nay, even the more refined pleasures of the senses, seem to be in a state of le-

thargy. Without reflection on the whole of the creation, or the causes and internal connection of things, they live with their faculties directed only to self-preservation. They scarcely distinguish the past and the future, and hence they never provide for the following day. Strangers to complaisance, gratitude, friendship, humility, ambition, and, in general, to all delicate and noble emotions which adorn human society; obtuse, reserved, sunk in indifference to every thing, the Indian employs nothing but his naturally acute senses, his cunning, and his retentive memory, and that only in war or hunting, his chief occupations. Cold and indolent in his domestic relations, he follows mere animal instinct more than tender attachment; and his love to his wife shews itself only in cruel jealousy, which, with revenge, is the only passion that can rouse his stunted soul from its moody indifference. The men seem to have no sense of modesty; only the naked women, when they are in the presence of strangers, appear to shew it, by the manner of their walking. Insensible to the pleasures of the palate, particularly inclined to animal food, the Indian is in general abstemious, following only the calls of nature, without regard to time, and often fasting to suit his convenience; but he drinks to excess of his Vinhassa, or of brandy when he can procure it. Still and docile in the service of the whites; unremittingly persevering in the work assigned him; not to be excited by any treatment to anger, though he may to long cherished revenge; he is born, as the colonists are used to say, only to be commanded. Neither thievish nor deceitful, having no eagerness after any thing that does not relate to the wants of the stomach, he keeps always isolated and separate from the family. However carefully attended by the colonists in sickness, or, in general, loaded with benefits, he feels, during his convalescence, only the greater longing for his wandering life; and, almost incapable of gratitude, flies, even without any particular inducement, back to his gloomy forests. By no means inclined to conversation, he sleeps during a part of the day; plays, when not occupied in the chase, with his domestic animals; or sits gazing intently without thought, sometimes frightened, as in a dream, by fanciful images. Chained to the present, he hardly ever raises his eyes to the starry firmament. Yet he is actuated by a certain awe of some constellations, as of every thing that indicates a spiritual connection of things. His chief attention, however, is not directed to the sun, but to the moon; according to which he calculates time, and from which he is used to deduce good and evil. As all that is good passes without notice by him, and only what is disagreeable makes an impression on him; he acknowledges no cause of good, or no God, but only an evil principle, which meets him sometimes in the form of a lizard, of a man with stag's feet, of a crocodile, or an ounce; sometimes transforms itself into a swamp, &c., leads him astray, vexes him, brings him into difficulty and danger, and even kills him.

Vol. II. pp. 241—3.

Prince Maximilian gives by no means a much more pleasing

account of some of the tribes with which he formed an acquaintance. The Puries who inhabit the northern bank of the Parahyba, are thus described.

* They were all short, not above five feet five inches high; most of them, the women as well as the men, were broad and strong limbed. They were all quite naked, except a few who wore handkerchiefs round their waists, or short breeches, which they had obtained from the Portuguese. Some had their heads entirely shorn; others had their naturally thick, coal-black hair, cut over the eyes, and hanging down into the neck; some of them had their beards and eye-brows cut short. In general, they have but little beard; in most of them it forms only a thin circle round the mouth, and hangs down about three inches below the chin. Some had painted on their foreheads and cheeks, round red spots with *urucu*: on the breast and arms, on the contrary, they all had dark-blue stripes, made of the juice of the *genipaba* fruit. These are two colours which are employed by all the *Tapuyas*. Round the neck, or across the breast and one shoulder, they had rows of hard black-berries strung together, in the middle of which, in front, was a number of the eye-teeth of monkeys, ounces, cats, and wild animals. Some of them wore these necklaces without teeth. They have another similar ornament, which appears to be composed of the rind of certain vegetable excrescences, probably the thorns of some shrub. The men carry in their hands long bows and arrows, which, as well as all their effects, they, at our desire, bartered for trifles. Two of them had been brought up in their childhood among the Portuguese, and spoke their language a little. We gave them knives, rosaries, small looking-glasses, and distributed among them some bottles of sugar-brandy, on which they became extremely cheerful and familiar. We informed them of our intention to visit them in their woods early in the morning, if they would receive us well; and, on our promising also to bring other presents with us, they took their leave highly pleased, and, with loud shouts and singing, hastened back to their wilds.

* The figure of the men is in general robust, squat, and often very muscular; the head large and round; the face broad, with mostly high cheek-bones; the eyes black, small, and sometimes oblique; the nose short and broad, and their teeth very white: but some were distinguished by sharp features, small aquiline noses, and very lively eyes, which in very few of them have a pleasing look, but in most, a grave, gloomy, and cunning expression, shaded by their projecting foreheads. One of the men was distinguished from all the rest by his Calmuck physiognomy; he had a large round head, the hair of which was all cut to an inch in length, a very muscular robust body, a short, thick neck, a broad, flat face; his eyes, which were placed obliquely, were rather larger than those of the Calmucks usually are, very black, staring, and wild; the eye-brows were black, bushy, and much arched: the nose small, but with wide nostrils: the lips rather thick. This fellow, who, as our attendants said, had never been seen here before,

appeared to us all so formidable, that we unanimously declared we should not like to meet him alone, unarmed, in a solitary place.

‘ All the men here carried their weapons, consisting of long bows and arrows, in their hands. The bow of the Puries and Coroadoes measures six feet and a half, or even more; it is smooth, made of the hard, tough, dark brown wood of the *airi* palm, and has a string composed of fibres of *gawatha* (bromelia.) The arrows of the Puries are often above six feet long, made of a firm knotty reed (*taquara*) which grows in the dry woods, feathered at the lower extremity with beautiful blue or red feathers, or with those of the peacock-pheasant, or of the jacutinga. Those of the Coroadoes are made of another reed, which has no joints. None of the tribes which I visited on this coast, poison their arrows: the ingenuity of these people, who are in the lowest stage of civilization, has, happily, not attained this art.

‘ When our first curiosity was satisfied, we requested the savages to conduct us to their huts. The whole troop preceded, and we followed on horseback. The way led into a valley which crossed the sugar plantations; it then decreased to a narrow path, till at length, in the thickest of the forest, we came to some huts, called *cuari* in the language of the Puries. They are certainly some of the most simple in the world. The sleeping-net, which is made of *embira* (bass from a kind of *cecropia*), is suspended between two trunks of trees, to which, higher up, a pole is fastened transversely by means of a rope of bindweed (*cipo*), against which large palm-leaves are laid obliquely on the windward side, and these are lined below with *heliconia* or *pattioba* leaves, and, when near the plantations, with those of the banana. Near a small fire on the ground lie some vessels of the fruit of the *crescentia cujele*, or a few gourd shells, a little wax, various trifles of dress or ornament, reeds for arrows and arrow-heads, some feathers and provisions, such as bananas and other fruit. The bows and arrows stand against a tree, and lean dogs rush loudly barking upon the stranger who approaches this solitude. The huts are small, and so exposed on every side, that when the weather is unfavourable, the brown inmates are seen seeking protection against it by crowding close round the fire, and cowering in the ashes: at other times, the man lies stretched at his ease in his hammock, while the woman attends the fire, and broils meat, which is stuck on a pointed stick. Fire, which the Puries call *poté*, is a prime necessary of life with all the Brazilian tribes: they never suffer it to go out, and keep it up the whole night, because they would otherwise, owing to the want of clothing, suffer severely from the cold; and because it is also attended with the important advantage of scaring all wild beasts from their huts.

‘ As soon as we reached the huts, our exchange of commodities was set on foot. We made the women presents of rosaries, of which they are particularly fond, though they pulled off the cross, and laughed at this sacred emblem of the Catholic church. They have also a strong predilection for red woollen caps, knives, and red handkerchiefs, and most readily parted with their bows and arrows in exchange for these articles. The women were very eager after looking-glasses, but they set no value upon scissors. We obtained from them by barter,

a great number of bows and arrows, and several large baskets. The latter are of green palm-leaves interwoven together: below, where they lie against the back, they have a bottom of platted work, and a high border of the same on the sides, but are generally open at top. All the savages frequently offer for sale large balls of wax, which they collect when gathering wild honey. They use this dark brown wax in preparing their bows and arrows, and also for candles, which they sell to the Portuguese. The Tapuyas make these candles, which burn extremely well, by wrapping a wick of cotton round a thin stick of wax, and then rolling the whole firmly together. They set a high value on their knife, which they fasten to a string round the neck, and let it hang down upon the back: it frequently consists only of a piece of iron, which they are constantly whetting on stones, and thus keep it very sharp. If you give them a knife, they generally break off the handle, and make another according to their own taste, by putting the blade between two pieces of wood, which they bind fast together with a string.' pp. 114—120.

Rude insensibility, except under the stimulus of physical appetite or revenge, is represented as the most distinguishing trait of their character. No idols were seen among them, but they recognise in the thunder, the voice of a supreme Being, whom they call *Tupan*. Prince Maximilian says, that the Puries would never confess that they eat human flesh; but, that they feast on their slaughtered enemies, is attested by various witnesses.

The most formidable tribe now found on the eastern coast, are the remains of the once powerful Aymores or Botucudoes*. These savages are distinguished by the practice of disfiguring themselves by the most singular ornament that ever the perverted taste of a savage mistook for an improvement upon nature. The nose-jewel is graceful and rational, in comparison with this hideous mouth-piece.

'The sight of the Botucudoes,' says Prince Maximilian, 'astonished us beyond all expression: we had never before seen such strange and singularly ugly beings. Their original countenances were further disfigured by large pieces of wood which they wore in their

* The term *Botucudo* was given them by the Portuguese in allusion to this practice, *botoque* signifying in Portuguese, Prince Maximilian says, the bung of a barrel. Vieyra's Dictionary gives as the meaning of the word, 'a pierced stone worn by the Indians.' Mr. Luccock, considering the appellation as a barbarous term, half Tupi, half Portuguese, assigns, but evidently on conjecture, a different derivation. (Notes on Rio de Janeiro, &c. p. 301.) The savages call themselves *Engerekmoung*, and are much displeased at being spoken of by their nick-name.

lower lips and in their ears : the lip is thus made to project very much, and the ears of some of them hang, like large wings, down to their shoulders. Their brown bodies are covered with dirt.' p. 204.

One of their leaders wore 'plugs' of this description in his ears and under-lip, four inches in diameter; and in the skull of a young Botucudo, which his Highness was so fortunate as to obtain for Professor Blumenbach, (a treasure worth its weight in gold to the Phrenological Society,) the wood had not only pushed the lower fore-teeth out of their places, but had even pressed together and effaced the sockets of the teeth. The ladies wear the *botoque* as well as the men; but Prince Maximilian says, or his French translator makes him say, '*elle (la botoque) est plus petite & plus elegante que celle des hommes.*' Mrs. Graham had an opportunity of judging of their comparative elegance during her stay at Rio, a party of Botucudoes having come to Praya Grande in the Bay of Rio, 'on a visit.' Their appearance is thus described.

'We saw about six men, and ten women, with some young children. The faces are rather square, with very high cheek-bones, and low, contracted foreheads. Some of the young women are really pretty, of a light copper colour, which glows all over when they blush; and two of the young men were decidedly handsome, with very dark eyes, (the usual colour of the eyes is hazel,) and aquiline noses; the rest were so disfigured by the holes cut in their lower lips and their ears to receive their barbarous ornaments, that we could scarcely tell what they were like. I had understood that the privilege of thus beautifying the face was reserved for the men, but the women of this party were equally disfigured. We purchased from one of the men a mouth-piece, measuring an inch and a half in diameter. The ornaments used by these people are pieces of wood perfectly circular, which are inserted into the slit of the lip or ear, like a button, and are extremely frightful, especially when they are eating. It gives the mouth the appearance of an ape's; and the peculiar mumping it occasions is so hideously unnatural, that it gives credit to, if it did not originally suggest, the stories of their cannibalism. The mouth is still more ugly without the lip-piece, the teeth appearing, and saliva running through.' pp. 224, 5.

Mrs. Graham's doubt respecting their cannibal practices is, however, as unreasonable as her manner of accounting for the report is extravagant. The resemblance of their favourite food, the ape, to the human form, is referred to by Prince Maximilian with much more plausibility, as a circumstance that may possibly have given rise, in some cases, to the opinion; but he admits that they cannot be cleared from the charge of now and then treating themselves with the flesh of an enemy. Moreover, they are said to look upon the negroes

as a sort of ape, and to call them by this name; they may, therefore, not consider the cooking and eating of a negro as cannibalism, any more than a West India planter considers the killing of one as murder. But the evidence adduced by Mr. Southey in his *History of Brazil*, places the repulsive fact beyond the possibility of scepticism. The savages are said to have even expressed astonishment on learning that the Portuguese killed men and did not eat them. Some of the almost incredible stories related by the early voyagers, may be chargeable with circumstantial exaggeration; but the existence of the practice is established by the concurrent testimony of all travellers who have had any opportunity of observation; and the attempt to palliate the enormity of the fact, by ascribing it to revenge or other motives, is at once ill-judged and gratuitous.

‘When we questioned the Botucudoes of Belmonte respecting this horrible usage,’ says Prince Maximilian, ‘they always answered, that it did not prevail among them; but they owned that many of their countrymen, and among others a chief named Jonué, still practised it. In fact, what had become of the flesh which they had carefully cut from the bodies of the enemies whom they had killed? Moreover, all my doubts on this point were removed by Quêck, the young Botocudo whom I had brought with me. He had for a long time hesitated to confess the truth, but he assented at last, when I told him that I knew that his horde at Belmonte had for a long time relinquished the usage.’

He then related two instances in which Botocudo chieftains had captured, not a negro, but an Indian of the Patacho tribe, and in one of these instances, the whole horde had feasted on the prisoner. His narrative may be the more safely relied upon, says his Highness, inasmuch as it was with difficulty extorted from him.* In other respects, these Botucudoes seem to be by no means the most degraded of the Indian tribes. They are represented to be better-made and handsomer than the other Tapuyas, of middle stature, sometimes tall, robust and well-proportioned, with handsome hands and feet. They are said to be not unsusceptible of fidelity of attachment, and of gratitude; and in many points, the Author is led to characterise them very differently from the diminutive and insensible Puri. Though indolent, like all other Indians, they are sometimes known to be gay, chatty, and facetious.

For the horrible mutilation of the countenance by which they are distinguished, it is difficult to account by even a

* *Voyage au Brésil*, tom. ii. p. 288.

plausible conjecture. It appears extraordinary, we are told, even to other Tapuya tribes on the coast, who call them *Epcosak*, Great-eared. But it is not the ear-plug, or ear-jewel, that is so extraordinary. Lieut Kotzebue mentions some of the islanders of the Pacific Archipelago, who had ear-holes measuring more than three inches in diameter, in which was worn a roll of green leaves or of tortoise-shell.* Captain Cook had before made a similar statement with regard to the natives of Easter Island. Azara states, that the Paraguay Indians observe the same usage; they also insert a small piece of wood in the shape of a tongue in the under-lip, but it disfigures them less than the large 'bung' of the Botucudo. Condamine saw on the banks of the Marañham or Amazon river, savages who had the lobes of each ear extended to a monstrous length, and pierced with a hole wide enough to hold a large nosegay as a pendant. One traveller, Gomila, goes so far as to affirm, that he saw on the banks of the Apure, a tribe who had succeeded in stretching their ears till they served as pockets. In this case, the useful was singularly united with the ornamental. But ear-rings or pendants in the ear, of some description or other, have been worn by almost all nations, civilized or uncivilized, from the remotest times; nor is there any thing more unnatural in the ear-nosegay of the Amazonian belle, or the tortoise-shell pendant of the ladies of Easter Island, than in the jewelry which weighs down the delicate ears of an English beauty. The *botoque* is the monstrous thing that seems such an outrage upon nature, because, besides being, in the eyes even of savages, a deformity, it is a positive and perpetual inconvenience. Could it originate in the mere wish to give the countenance the appearance of being beautifully under-hung? If so, we might suppose that the fashion had its rise in a loyal wish to copy that grace from the physiognomy of some great cacique, who might chance to be provided by nature with a projecting under-lip; or he might himself enact the fashion of wearing the *botoque*, not choosing to be singular. In the Mexican paintings which employed the learned ingenuity of Dr. Paul Felix Cabrera of New Guatemala,† it is observable, that the profiles of the figures have for the most part a receding chin and a spout-shaped under-lip; but, whether of natural or of artificial formation, we cannot tell. In either case, this conformation of the nether lip would seem to have been regarded as a trait

* Ecl. Rev. N.S. Vol. XVIII. p. 34.

† Ibid. p. 529.

of personal beauty by a nation to whom the Aymores may possibly bear some affinity.

But enough of this subject. All that is connected with these humiliating specimens of our degraded nature, is painful and revolting. We hasten briefly to notice the costly quarto put forth by Mrs. Graham, and regret that we cannot compliment the Authoress on having done herself much credit by this hasty production. The first seventy-six pages are occupied with a sketch of the history of the Brazil, the greater part taken from Southey's History, but brought down to the period of Mrs. Graham's arrival at Brazil in Sept. 1821. We are not disposed to find much fault with the sketch; but its professed object, that of making the subsequent political events understood, would have been answered quite as well, had it commenced with the events of August 1807. Twenty pages more are occupied with the voyage, in which the Author has very unnecessarily detailed the well-known ceremonies on passing the line. At length, having travelled through more than a fourth of the volume, we arrive at Pernambuco, to the description of which are devoted between thirty and forty pages, without adding any thing material to the information previously supplied by Mr. Koster. Bahia occupies the next five and twenty pages, and then we are taken to Rio. The first part concludes with the sailing of Capt. Graham and his lady for the coast of Chile. The Captain died on the voyage. The Journal of the Author's visit to Chile is reserved to form the subject of a separate volume, Mrs. G. assigning as her reason for this convenient arrangement, 'that the narratives concerning Spanish and Portuguese America should be kept quite separate.' We think that they might nevertheless have appeared in the same volume. The Author's Journal of her second visit to Brazil commences at March 13, 1822, just before the Emperor's coronation. The longest speech that, probably, ever was made from a throne, occupying eleven of Mrs. Graham's pages, was pronounced on that occasion by his Majesty; and we are assured, that 'so far from the speech having the air of a thing read from a paper or studied, it was spoken as freely as if it was the spontaneous effusion of the moment, and excited a feeling as free in his favour.' This 'free feeling' we do not quite understand. The remainder of the volume is occupied with a description of Rio and its vicinity, and concludes with a true and particular account of the Author's appointment to the post of governess to the princess imperial of Brazil. As a Brazilian drawing-room may be an object of curiosity to a certain class of our readers, and Mrs. Graham has described it with all the laudable mi-

nuteness of a court circular, we cannot do better than extract this account as a specimen of her Journal.

‘ Her Majesty, who had retired with the young Princess, now came in, and the ladies all paid their compliments, while the Emperor was busy in the presence-chamber receiving the compliments of the Assembly and other public bodies. There was little form and no stiffness. Her Imperial Majesty conversed easily with every body, only telling us all to speak Portuguese, which of course we did. She talked a good deal to me about English authors, and especially of the Scotch novels, and very kindly helped me in my Portuguese; which, though I now understand, I have few opportunities of speaking to cultivated persons. If I have been pleased with her before, I was charmed with her now. When the Emperor had received the public bodies, he came and led the Empress into the great receiving room, and there, both of them standing on the upper step of the throne, they had their hands kissed by naval, military, and civil officers, and private men; thousands, I should think, thus passed. It was curious, but it pleased me, to see some negro officers take the small white hand of the Empress in their clumsy black hands, and apply their pouting African lips to so delicate a skin; but they looked up to *Nosso Imperador*, and to her, with a reverence that seemed to me a promise of faith from them, a bond of kindness to them. The Emperor was dressed in a very rich military uniform, the Empress in a white dress embroidered with gold, a corresponding cap with feathers tipped with green; and her diamonds were superb, her head-attire and ear-rings having in them opals such as I suppose the world does not contain, and the brilliants surrounding the Emperor’s picture, which she wears, the largest I have seen.

‘ I should do wrong not to mention the ladies of the court. My partial eyes preferred my pretty countrywoman the new Marchioness; but there were the sweet young bride Maria de Loreto, and a number of others of most engaging appearance; and then there were the jewels of the Baronessa de Campõs, and those of the Viscondeça do Rio Seco, only inferior to those of the Empress: but I cannot enumerate all the riches, or beauty; nor would it entertain my English friends, for whom this journal is written, if I could.

‘ When their Imperial Majesties came out of the great room, I saw Madame do Rio Seco in earnest conversation with them; and soon I saw her and Lady Cochrane kissing hands, and found they had both been appointed honorary ladies of the Empress; and then the Viscountess told me, she had been speaking to the Empress about me. This astonished me, for I had no thought of engaging in any thing away from England. Six months before, indeed, I had said, that I was so pleased with the little Princess, that I should like to educate her. This, which I thought no more of at the time, was, like every

* Lady Cochrane. His Lordship had just been created Marquess of Maranhão.

thing in this gossiping place, told to Sir T. Hardy; he spoke of it to me, and said he had already mentioned it to a friend of mine. I said, that if the Emperor and Empress chose, as a warm climate agreed with me, I should not dislike it; that it required consideration; and that if I could render myself sufficiently agreeable to the Empress, I should ask the appointment of governess to the Princess; and so matters stood when Sir Thomas Hardy sailed for Buenos Ayres. I own that the more I saw of the Imperial family, the more I wished to belong to it; but I was frightened at the thoughts of Rio, by the impertinent behaviour of some of the English, so that I should probably not have proposed the thing myself. It was done, however; the Empress told me to apply to the Emperor. I observed he looked tired with the levee, and begged to be allowed to write to her another day. She said, "Write if you please, but come and see the Emperor at five o'clock to-morrow." And so they went out, and I remained marvelling at the chance that had brought me into a situation so unlike any thing I had ever contemplated; and came home to write a letter to her Imperial Majesty, and to wonder what I should do next.

Monday, October 13th.—I wrote my letter to the Empress, and was punctual to the time for seeing the Emperor. He received me very kindly, and sent me to speak to her Imperial Majesty, who took my letter, and promised me an answer in two days, adding the most obliging expressions of personal kindness. And this was certainly the first letter I ever wrote on the subject; though my English friends tell me that I had a memorial in my hand yesterday, and that I went to court only to deliver it, for they saw it in my hand. Now I had a white pocket-handkerchief and a black fan in my hand, and thought as little of speaking about my own affairs to their Imperial Majesties, as of making a voyage to the moon. But people will always know each other's affairs best.' pp. 318—321.

Mrs. Graham had it in her power to make of her voyage to Brazil and Chile, and her residence in those countries, a very interesting and acceptable octavo volume. Her account of the Brazilian capital, being the most minute and recent that has appeared, we have read with pleasure; and a great deal of information may be gleaned from the volume. But a grosser instance of book-making we have not lately met with, than is exhibited by the shape in which the contents of the present volume and the companion one have been served out to the public. A lady's log-book in two volumes quarto! With all our well-known gallantry, we cannot refrain from protesting against personal and sentimental journals of this description, as a serious annoyance. It is Sir John Carr in the feminine gender—a new volume of *My Pocket book*. The volume contains eleven copper-plates and nine vignettes, some of which are very pleasing.

Art. II. *A Commentary on the Vision of Zechariah the Prophet; with a corrected Translation and critical Notes.* By the Rev. John Stonard, D.D. Rector of Aldingham, Lancashire. pp. xiv. 461. 8vo. London. 1824.

MANY of the prophetic portions of the Bible are so obscure, and at the same time so important, that the investigation of them by competent persons must be regarded as one of the most useful services in which the Biblical scholar can be employed. In this department of theology, there is ample scope for the labours of learned men, who should consecrate their studies to the illustration of the Scriptures. Unhappily, however, this has not always been the object steadily kept in view by those who have ventured into these difficult investigations. Some volumes "on the prophecies" have been given to the world under the sanction of very respectable names, which have been adapted only to foster political prejudices, and to perpetuate national discord. Thus, the Scriptures have been perverted and abused with a view to excite passions which it is among their final purposes to destroy. To such writers, it must, one would imagine, be a humiliating and not unprofitable task, to read again their vainly learned Dissertations and crude Expositions, now that events have, in great measure, shewn the presumption of their speculations. How is it, that, with the fall of Napoleon and the restoration of peace, these expounders of prophecy have desisted from their calling.—these oracles are hushed? If, only a few years ago, such writers could find, in the notorious prevalence of irreligion and the daring success of infidelity, occasion for applying novel schemes of interpretation to the symbols and language of Scripture, are we to conclude, since those schemes are no longer advanced, that the seats of irreligion have been purified, that anti-christian errors and corruptions less abound, and that the influence of infidel tenets has given way to the principles and virtues of the gospel? Or are we to credit the reports of recent travellers, who assure us, on their own personal knowledge, that the state of those countries which our expounders of prophecy described as being so entirely irreligious, is still grossly superstitious and immoral; that popery has retained, in some places regained its sway, without relinquishing an iota of its claims, or abandoning any of the grossest of its corruptions, and that infidelity is as much as ever opposing and limiting the profession of pure Christianity? Is the religion of Christ more widely diffused and better protected in France under the government of the restored Bourbons, than it was during the years of their exile? If not,—if the state of that country be as irreligious and corrupt as reports of unquestionable authority represent it, why has it

so completely lost the interest which it once had in the studies and speculations of certain writers? Surely, events cannot have changed their relations to the predictions of Scripture. Yet, in respect to ignorance the most dark and debasing, to tyrannies the most despotic and destructive, they are silent, and can behold the slavery and the terrors, the withering and desolating plagues that would make the world a wilderness, move on without alarm, so long as their political prejudices are without excitement. Let *them* be touched, let their secular fears be alarmed, and then, as the opening of the books of the Sybil was one of the means by which the hostile spirit of the Romans was roused, the prophetic page of Scripture is inspected, an infidel king, or some other '*Monstrum horrendum, informe, ingens, cui lumen ademptum*,' is discovered, and the dogs of war, already slipped, are cheered with fresh cries of 'havoc' to hunt down their prey.

The contrast which the volume now before us presents to works of the description alluded to, has given this direction to our thoughts. This commentary on the prophecies has no political design: it appeals to no secular passions; it tends to inflame no animosities. It is a calm, serious, dignified investigation of a difficult and highly symbolical portion of the prophetic writings, and the volume testifies equally to the erudition and the piety of its Author. His scholarship is never ostentatiously displayed, but the occasions which have called for the exercise of critical acumen, sufficiently attest his competency for Biblical investigations. His explications are never hastily obtruded; and they are given with such minuteness and extent of detail as must prevent the misunderstanding of his meaning by the plainest readers. If, in regard to some of his views, we can scarcely venture to follow him, and, in respect to some of his criticisms, hesitate to pronounce them unquestionable; the purity of his intention, the correctness of his temper, and the evident consecration of his labours to the highest and best interests which a Christian can promote, always claim our cordial approbation.

The whole of the prophecy of Zechariah does not come under the consideration of Dr. Stonard. He limits his observations to those portions of the book which are comprised in the seventy seven verses commencing at the eighth verse of the first chapter, and closing with the end of the sixth chapter. Within this compass is contained a series of symbolical representations, which have, for the most part, been explained in reference to the transactions of the prophet's own times, in connexion with the restoration of the temple, including some allusions to the coming of the Messiah and the establishment of his kingdom.

Blaney, and still more Vitringa, have investigated the revelations of the prophet in their more spiritual and ample construction. The present Commentator, however, goes much beyond his predecessors in the evangelical views which he considers as developed in the book, and the events and times to which he regards it as extending.

This highly interesting portion of Scripture includes much, in his judgment, 'that meets not the simple apprehension, and 'more than has yet been unfolded to studious observation.' Such an announcement will prepare the reader to expect some novelty of interpretation in the Author's pages; and accordingly, many ingenious and unusual explanations will present themselves in his passage through the volume. The Vision, in Dr. Stonard's view of its design, exhibits the whole series of events which have relation to the Church, from the days of the prophet to the final conclusion of its warfare. An analysis of the whole volume would exceed our limits; we must content ourselves with giving a few specimens.

The vision was wholly of a mental nature, 'not only the objects presented to view in the vision, but the light by which 'they were rendered visible, being produced by the operation 'of the Divine Spirit on the prophet's mind.' The scene is laid in a deep valley, surrounded by lofty mountains, and shaded by a grove of myrtle-trees. An angel was in attendance on the prophet, for the purpose of interpreting the symbols and explaining the design of the several representations in the vision. The first series of mystic figures comprises a personage mounted on a red horse, advanced a little in front as leader, or chief, of a troop of horsemen, drawn up behind him in three several companies, distinguished by the colour of their horses. The horsemen, according to Dr. Stonard, represent those celestial messengers whom God sends to survey, and, in a certain degree, to direct, the changes of human affairs, to see to the execution of his righteous decrees, and to report to Him the state of the things committed to their charge. The horses, he supposes to be representatives of the human agents on whom the former are commissioned or permitted to exert their influence,—the object of this angelic ministry being the care and safeguard of God's chosen people in the midst of the nations, under whose rule they may be placed for their correction, together with the merited punishment of their enemies. The leader of the equestrian bands, who is called the Angel of Jehovah, and who appears as an intercessor on behalf of Jerusalem and Judea, (v. 12.) is the Great Mediator between God and man, to whom the attributes of divinity are ascribed, and the incommunicable name is given by the prophet.

Having now ascertained in general the nature and office of the persons represented by the horsemen and their leader, we are prepared to inquire into the particular subjects upon which they were commissioned to act. These will be determined by considering, I. The view afforded us by the Prophet Daniel of the future state of human affairs: II. The number of troops into which the angelic horsemen are divided; and III. The colours of their horses.

I. In the book of Daniel, we find two leading prophecies, predicting under different images the general state of human affairs, until the final close of this earthly scene. Thence we learn, that four great kingdoms, so far universal as to comprehend within their limits the chosen people of God, were destined, or would be permitted, to bear rule over them on earth. The predictions are so clear, and have been so ably illustrated, that it is hardly necessary to name the four kingdoms, as being the Babylonian, the Persian, the Macedonian, and the Roman empires. These having subsisted in succession for the several terms allotted to them respectively, are to be succeeded and finally absorbed by the universal and everlasting dominion of Christ, first planted in grace, and by degrees growing up, expanding, and at last ripening into glory.

Now, since Zechariah's vision takes its rise from the state of God's chosen people in the world, and since the horsemen represent angelic beings inspecting human affairs, delivering reports upon them to the Supreme Disposer, and both authorized and enabled to interfere in them, and regulate them according to the Divine direction, it is certain, that their commission, if not limited to the concerns of the five monarchies, must at least extend to them and embrace them as principal subjects of their agency.

II. If a vision of the same kind had been presented to the prophet Isaiah, he would probably have seen the horsemen divided into five companies, the first of which would represent the ministers of God's providence directing and impelling the powers of the Babylonian empire, to execute the divine wrath upon his rebellious people. In a similar vision presented to a prophet toward the close of the Babylonian dominion, it is probable that four such companies would have appeared; the first of which would represent the angelic host superintending the affairs of the Jews during their captivity, animating the Medes and Persians to undertake the conquest of Babylon, and influencing their government to restore the Jews. But at the time of Zechariah's vision, these events had taken place; those two companies had fulfilled their ministry; and consequently, they could not be properly introduced upon the scene. The number of companies would then be reduced to three, the very number seen by Zechariah. Following the order of succession of the empires, the first troop is intended to represent the ministering spirits surveying and directing the affairs of the Jews during their subjection to the Persian empire, removing the obstructions which that government offered to the rebuilding of the temple of God, and finally preparing the way for the Macedonian conqueror and the establishment of his kingdom in all its wide extent. By parity of reasoning, the second company seen by

Zechariah, denotes the angelic messengers appointed to superintend the concerns of God's people, while the third earthly monarchy should bear rule, and to array the forces destined to reduce its strength, and finally to overthrow it. The third and last of the mystic cohorts represents the celestial ministers preparing the way for the immediate arrival of the Prince of Peace, waiting on him, and communicating with him during his earthly course; then ministering to the heirs of his salvation, supporting and strengthening his church, confounding the designs of its enemies, marshalling the host to the battle against his apostate subjects, gradually exhausting the resources of the heathen empire, and at length subduing it to his victorious kingdom.' pp. 21—24.

The colours of the horses, Vitranga contends, have an appropriate signification relative to the ministry of the riders. Dr. Stonard adopts this opinion, but differs from the distinguished Commentator in his description of particulars.

• Red,' he remarks, 'is the colour of fire, the image of wrath, and therefore, when applied to the ministers of divine wrath against the Persian empire, it strictly corresponds to the Divine declaration, "With great anger am I angry against the nations that are at ease." It is also the image of war, quick in its operation, consuming in its effects. Such above most others was the character of the war, which ended in the destruction of the Persian monarchy. The colour of the horses in the second troop is pale, the complexion of disease, of languishing sickness, of death; and is given to the horses of this troop, because the human agents represented thereby, and directed or impelled by the ministering spirits to act against the Macedonian empire, did not proceed to cut it off suddenly and by rapid conquest, as the Persian monarchy had fallen, but by the slower progress of rivalries between its component parts, of misgovernment, of insurrections and civil wars, and all the weakness of internal disorders, analogous to a long course of sickness.—White, the colour that marks the horses of the third and last company, is the emblem of religious, moral, and judicial purity; also, of rejoicing, of victory, and of celestial royalty; and is applied to the host of angelic ministers to be sent forth in due time under their Divine commander, to minister to the heirs of salvation, directing and seconding their efforts, enabling them to fight the good fight, to overcome the heathen enemy, and to make a conquest of the Roman empire.' pp. 26—28.

It is doubtful, perhaps, whether the vision of Zechariah is to be explained by any reference to the prophecies of Daniel. When it is considered, that the horsemen of the former, in giving their report, describe their ministry in relation to circumstances, not future, but past,—“We have gone to and fro through the earth; and behold, all the earth remaineth still and is at rest,”—there will appear to be reason for our hesitating to adopt the interpretation proposed by the Author, which would seem to be better accommodated to emblems denoting separate and

successive agencies, than to synchronical symbols of agents united in their operation. The difference of colours in the horses, is not sufficient of itself to constitute difference and succession in time. The several figures in the visions of Daniel succeeded each other. And in the Apocalypse, the horses, which are also various in colour, follow each other; the order of events which the opening of the seals discloses, being interpreted by the succession of the imagery, and not at all by the colours independently. In the scenery which concludes the vision, Ch. VI. 1—8, the chariots are seen to be in motion, and are sent forth in different directions, from which the relation of these symbols to future events, is correctly inferred by the Author in his remarks on those verses. But, in the vision of the horsemen, no direction is given to them; they are represented as having fulfilled a mission from which they were now returned; and the purpose of their introduction into the scenery of the vision, would appear to be the communication they make in the report, which they deliver as the result of their journeys through the countries which they had already traversed, that the whole earth was at rest.

The second part of Zechariah's vision, according to Dr. Stonard's arrangement, comprises the last four verses of the first chapter, and relates to the horns which had scattered Judah, Israel, and Jerusalem. These instruments of dispersion and oppression, it is more natural to regard, with the present Commentator, as identical with monoceros beasts, (the word horns being used for horned animals,) than to explain them, with Vitringa, as four horns of iron impelled by the hands of some invisible powers. These horns, or scattering powers, are taken by the Author to signify the Babylonian, the Persian, the Macedonian, and the Roman empires; and the scattering of which they were the agents, is extended to the consequences incident to a nation on being scattered,—sore oppression, heavy exaction, political servitude. It is applied, not only to the Jewish people in their different subjugations and persecutions, but to the chosen people of God under the New Covenant, who were 'scattered abroad by the heathen emperors at Rome, in many 'oppressive, cruel, and bloody persecutions.'

'Nor is it to be forgotten,' adds Dr. S., 'that the empire, after having been broken up and dissolved, sprang to life again as a spiritual dominion, and, in that resuscitated state, scattered the true children and people of God, whose consciences refused submission to its false doctrines, its superstitious practices, its tyrannical pretensions, and revived idolatries.'

In relation to the four horns of the vision, are the "four

“work-men” who come “to fray them away, to cast out the horns of the Gentiles, which lifted up the horn over the land of Judah to scatter it.” Of these workmen and their office, the Author’s views will be seen in the following extract.

‘The prediction has been hitherto accomplished in the following manner. I. Cyrus, who is represented by the first workman, at the head of the Medes and Persians, frayed away and cast forth the first, or Babylonian horn. II. Alexander the Great, the antitype of the second workman, commanding the forces of Macedon and Greece, subverted the second, or Persian horn. III. The line of Jewish high-priests and princes, called Maccabees and Asmoneans, particularly Johannes Hyrcanus, is signified by the third workman. For, in respect to Judea, they drove away and cast forth that proud oppressive horn, which the Macedonian Seleucidæ lifted up over it. But the third workman is doubtless intended to comprehend also those mighty artificers of dismay and conquest, Pompey and Augustus Caesar, by whom the Macedonian empire was finally dissolved. IV. The horn of heathen Rome having scattered Judah and Jerusalem according to the flesh, and having lifted itself aloft over the spiritual temple and city and kingdom of the living God, to scatter them in many heavy persecutions, was in its turn grievously frayed by the ministers of the gospel, and was at length driven in dismay, and cast out before that renowned Christian workman, Constantine the Great. Lastly, Christian Rome having relapsed into heathenism, having also reassumed her empire as a spiritual power, and lifted up her horn to scatter the true Church and people of God, has been frayed and driven off from a great part of the Christian territory by those illustrious workmen, the Reformers and their disciples. From so much experience of the past, we derive encouragement for the future, and look forward with lively, yet humble and reverent faith, to the time when, by Christ and those who are “workers with him” and under him, the last horn, in its last form, shall flee in dismay, and be utterly cast out from the whole kingdom of the chosen people of God.’ pp. 57—8.

On comparing the Commentary in the second part of the vision with the interpretation of the first, some apparent discrepancies will present themselves to a careful reader. If, at the time of Zechariah’s vision, the two companies supposed by the Author (p. 23) could not be properly introduced upon the scene, because their ministry had been fulfilled by the Babylonian invasion of Judea and the conquest of Babylon by the Persians, it would seem equally unnecessary that, among the horns, one should be the symbol of the Babylonian power, and that among the workmen, there should be one to represent Cyrus. In the enumeration of the agents represented by the workmen, there appears to be less regularity and agreement than seem necessary to support a consistent interpretation. If the first workman be explained of Cyrus, and the second of

Alexander, it is but little in accordance with this mode of fitting the accomplishment to the prediction, to include in the antitype of the third workman, the line of Jewish high priests and princes, and Pompey and Augustus; and with as little propriety is the fourth workman, considered as representing 'the ministers of the gospel,' 'that renowned Christian workman, Constantine the Great,' and 'the Reformers and their disciples.' Nor does it seem more congruous, to class heathen Rome and papal Rome together, as being represented by the fourth horn.

The third part of the vision, including the whole of the second chapter, relates, according to Dr. Stonard's interpretation, to the restoration and enlargement of the Church, its spiritual prosperity, and its increase by the conversion and introduction of the Gentiles. The object of the fourth part, including the third chapter, will be understood from the introductory paragraph.

'In the former parts of the vision, the purpose of the Most High to bless and defend his people, to overthrow the hostile powers of the world, to enlarge the boundaries of their habitation, and to increase and multiply them by a great accession of converted Gentiles, has been represented by a number of striking symbols, and positively announced by emphatic and repeated declarations. But the principle on which the Jews were again accepted and taken into favour, and on which the Gentiles were to be received into the number of the people of God, has not been distinctly laid down, or even noticed. It might have been, for any thing that has been said, the meritorious claims of the former, on account either of their own past sufferings and present piety, or of the virtues of their ancestors; and of the latter also, on account of their foreseen faith and obedience in turning to Jehovah as their God, and taking upon themselves the obligations of the Mosaic law as proselytes of righteousness. And this is probably the notion that would have presented itself to a Jew, until better instructed on the subject. In order, then, to prevent or to correct so great and fundamental a mistake, and to satisfy all reasonable doubts and expectations, it was necessary to give the Jews as full instruction on the principle of the Divine procedure towards themselves and towards the Gentiles, as was consistent with the scheme of symbolical prophecy: and as the imperfection of their previous information on spiritual subjects would admit of being in that manner laid before them. Accordingly, in this fourth part of the vision, it is fully shewn, that the benignant declarations of God, expressed towards both in the third part, are not founded upon any actual or past merits of the Jews or of their ancestors, nor upon any foreseen merits of the Gentiles in taking upon them the law of Moses, and consequently, not upon the value and efficacy of any sacrifices, offerings or rites, however scrupulously and punctually performed; but solely upon his free grace and mercy in putting away their sins, through the illustrious person long since

made known to them as the Messiah, and here further revealed as at once their judge and saviour, high-priest and king.' pp. 129-31.

The fifth part of the vision, including the first fourteen verses of the fourth chapter, describes the future constitution of the Church in the times of Messiah. The emblem introduced into this part of the typical exhibitions viewed by the prophet, was a candlestick or lamp-bearer, formed entirely of gold, consisting of a tall, upright shaft, surmounted by a bowl, and of a number of branches, each of which supported a lamp, springing out of it as boughs from the trunk of a tree, on two opposite sides, 'each opposite to each.' The construction of this passage in the original, has proved somewhat perplexing to critics and translators. 'If the number of the lamps be determined to be seven, how,' asks the present Commentator, 'can they be arranged in an even, regular, becoming manner, when the bowl is set, as the prophet describes it to be, on the summit of the shaft?' Many other objections to the commonly received notions of the candelabrum, as derived from the rendering of the Public Version, are stated by the Author, who substitutes, for the received reading, the following.

1. And the angel that talked with me came again, and waked me as a man that is waked out of his sleep; and said unto me, what seest thou? And I said, I have looked, and behold a candlestick all of gold, and a bowl upon the top of it, and its seven lamps upon it; seven and seven! Pipes are there to the
2. seven lamps which are upon the top of it; and two olive-trees beside it, one on the right side of the bowl and the other on the
3. left side thereof. So I answered and spake unto the angel that
4. talked with me, saying, what are these, my Lord? And the an-
5. gel that talked with me, answered, and said unto me, Knowest thou not what these be? And I said, no, my Lord." pp. 195, 6.

In vindication of this text, and in illustration of the symbol which it describes, the Author adduces a variety of similar representations found in the Scriptures, for the purpose of proving it to be the design of the emblem, to figure out the constitution of the Church under the Messiah, as a perfect whole, consisting of two grand divisions, formed into one spiritual community, growing up from small beginnings to a vast and indefinite extent, independently of all human power, united, nourished, supported, guided by his Divine word and Spirit, whose manifold gifts and graces are communicated and supplied through the ministry of persons duly appointed and ordained to that end. The 'two olive-trees,' standing on the side of the candlestick at right angles with the branches, are explained as

symbols of the dispensations of the Law and the Gospel; the branches which are conveyers of the oil given out by the olive-trees, are considered as designed to represent the ministers of the Christian religion; and the gutters or spouts conveying the oil from the branches of the olive-trees to the bowl of the candlestick, are those institutions which afford to the ministers of the Church the most convenient and edifying means of making known and publishing the truth.

The several representations which occur in the vision of Zechariah, are considered by Dr. Stonard as successive parts, acts, or scenes of one continuous prophetic drama; and he therefore endeavours to form an interpretation which shall follow the order of events, and preserve the unity of the vision. In accordance with this design, he considers the portion of the prophecy which includes the "flying roll," and which evidently relates to very corrupt times and practices, as referring to a period subsequent to the establishment of the Christian Church, which was the subject of the preceding paragraph, and as referring, therefore, to a corruption of the Christian religion and morals. As parts of this corruption, the Author specifies the numerous depravations which blended themselves with Christian profession in the early ages of its history,—the degeneracies consequent on the establishment of the Church by Constantine, the austerities of the Ascetics, the extravagancies of the Monks, the contentions of sects, and other instances of vice and violence. In agreement with this view of the character of the prophet's vision, the next emblem, "the woman sitting in the midst of the ephah," is explained as designating the idolatry of the Christian world, concealed, or practised unconsciously, and defended by such specious arguments as would delude the understanding of its votaries: 'the wickedness concealed itself, like the woman in the ephah.' The raising of the cover of the ephah, is explained to mean the exposure of Romish idolatry by the opposers of image-worship and similar corruptions of the true religion. The women with wings are representations of the true Church.

The angel further informed the prophet, that the two women, the members of the pure and of the reformed church, carry away the ephah to build *her* a house; that is to say, for the woman contained in the ephah; not, as our English version, "to build *it* a house," that is, for the vessel itself. For although the strictness of grammatical construction would refer the pronoun to the ephah, that being, as well as the woman, of the feminine gender, and also the last antecedent, yet, the manifest intention and meaning of the passage assign it to the wickedness within; the vessel being comparatively of small importance. But it may be asked; In what sense, or with what pro-

priety can the pure and reformed church be said to build a house for idolatry? It is answered, that, according to a mode of expression not uncommon in Scripture, (*ex. gr.* Isa. vi. 10. Jer. i. 10.) what they prove or declare to be done, that they are said to do. Now the members of the true Church proved by their teaching, preaching, and writing, that the houses erected for Divine worship in the territory subject to the church of Rome, were profaned by idolatrous rites, were consecrated in a great measure to idolatrous purposes; and therefore they are said to build a house for idolatry. It is remarkable also, that, at the very period of the Reformation, Pope Leo X. was building the church of St. Peter's, which the testimony of the two witnesses proved to be a fane dedicated to idolatrous worship.'

pp. 346—7.

The four chariots in the concluding part of the vision, are understood by Blaney and other expositors, as signifying the four great empires of the world in succession, under the control of the Almighty; and the design of the vision is supposed to be, the confirmation of the faith of the Jews in their dependence upon God, from whose counsels these powers proceeded, and which could act only as they were permitted. Dr. Stonard considers them as betokening events about to befall the Roman empire, or rather, four different states in which it will be found at different periods, or in different parts, posterior to its conversion and subsequent apostacy. The first chariot with red horses, typified and predicted those wars, literal and metaphorical, military conflicts and the contentions of sects, which commenced soon after the death of Constantine, and continued to agitate the Roman empire. The chariot with black horses was emblematical of intellectual and religious darkness during the periods which preceded the Reformation, which was prefigured by the chariot with white horses. The fourth chariot is explained as signifying 'Mahomet and his successors.' In going through this portion of the volume, it may, perhaps, occur to the reader, that the symbols and the explanations which attend them, are scarcely, in all respects, so distinct from the four horns and the four workmen, and the interpretations given of them in the second part of the comment, as the progressive character of the vision would seem to require.

But the specimens we have given, will sufficiently recommend the volume to the attention of our readers as highly deserving of their most careful perusal, and as entitling the learned Author to the cordial thanks of every Biblical student.

Art III. *The Library Companion ; or, the Young Man's Guide, and the Old Man's Comfort, in the Choice of a Library.* By the Rev. T. F. Dibdin, F.R.S. A.S. 8vo. pp. 963. Price 1l. 7s. London. 1824.

THERE are few things apparently more easy, or really more difficult, than the formation of a library. The modes and the motives of choice are so various and complicated, the objects of pursuit so numerous and diversified, and the standards of value so arbitrary and capricious, as to bewilder even the virtuoso of ample means, and to leave the man of limited resources without hope of possessing many a tome judged indispensable to a useful and substantial library. These distinctions are not, however, altogether factitious. The differences of size and texture, the variations of cut or uncut, tall or cropped, vellum or paper, with all the clatter about *edit. prin.* royal and republican copies, titles and colophons, may safely be left to the idle and affected persons whom they chiefly concern. But the superiority of one edition over another is not unfrequently so marked and important, as to render it expedient for the inexperienced collector to seek some guide more trustworthy than the catalogues of booksellers or the nominal value imparted by rarity or accident. In this capacity, Mr. Dibdin presents himself, and offers his book as

'replete with curious and diversified intelligence; gleaned with unceasing industry, and embodied with no ordinary care. Indeed, with perfect confidence may it be stated, that no single volume in our language contains such a record of so many rare, precious, and instructive volumes.'

A little allowance must always be made in taking an Author's estimate of his own work; and it will be very necessary not to lose sight of this salutary caution in the present instance. Mr. Dibdin's 'intelligence,' though it may be occasionally 'curious,' is by no means remarkable for the fastidiousness of the discrimination which has been exercised in its selection. If all that is of common knowledge and occurrence had been excluded, the dimensions of this portly octavo would have been fearfully diminished; and if a severer criticism had pervaded its well-filled pages, it would have been of far higher value in an intellectual view. In truth, it has few claims on our gratitude as a safe and intelligent directory in the very important business of furnishing our libraries. Mr. Dibdin knows more about the extrinsic, than the substantial qualities of books, and though he is thoroughly acquainted with the sources of general information, he is not al-

ways accurate in their use, nor happy in their adaptation. We feel no inclination to enter upon a set, critical investigation of nearly a thousand rambling, desultory pages ; or we could find ample opportunity for the exercise of our craft. It will be more pleasant to ourselves, and more gratifying to our readers, that we should take the volume, not according to its pretensions, but in accommodation to its real character, as an amusing, superficial work, containing, among a large predominance of excursive and unimportant matter, some useful information, and some interesting bibliomaniacal gossip.

We have no disposition whatever to underrate the value of black-letter pursuits, or to visit with cheap sarcasm, the eagerness manifested by wealthy individuals for the possession of rare and singular books. On the contrary, we feel ourselves indebted to their zeal and liberality. They are the conservators of the records of literature ; they enable us to trace the progress of knowledge, and the fluctuations of art ; and their collections are rich in illustrations of an interesting and important section of the history of man. We make no profession of being deeply versed in this species of ancient lore ; but we have, we confess, been mortified, in our occasional researches, from the results of a comparison between our own and the olden times. In mechanical and chemical processes, we have left our ancestors far behind us in the march of science ; but they were giants in Art, and we are but pigmies. There is a firmness, and substance, and brilliancy, in the paper, type, and decorations of the earlier printers, that leave the feeble artifices of the present day at a distance sufficiently obvious and easily explained.

Any thing approaching to analysis of Mr. Dibdin's volume is, of course, quite out of the question : his materials are too multifarious, his method too excursive, and his annotations too bulky in proportion to the text, for the satisfactory application of such a process. His quaint and lively manner is well suited to the nature of his employments, and though it sometimes trenches on buffoonery and affectation, gives interest to details which would otherwise prove dry and unattractive. The following anecdote is good in itself, and told in an interesting way.

' At the beginning of April, 1813, Mr. William Upcott (author of the most valuable bibliographical work extant on *British Topography*) went to Wotton, in Surry, the residence of the EVELYN FAMILY, for the first time, accompanied by Mr. Bray, the highly respected author of the *History of Surry*, and acknowledged editor of John Evelyn's *Memoirs*, for the purpose of arranging and making a catalogue of the Library, which had been thrown into much confusion

by its removal for safety, in consequence of accidental fire in an out-building. Early in the following year (1814) the task was completed. Sitting one evening after dinner with Lady Evelyn, and her intimate friend Mrs. Molineux, Mr. Upcott's attention was attracted to a tip-pet, being made of feathers, on which Lady Evelyn was employed :—'We have all of us our hobbies, I perceive, my Lady,' said Mr. Upcott. 'Very true,' rejoined her ladyship, 'and pray what may yours be?' 'Mine, Madam, from a very early age, began by collecting provincial *Copper Tokens*—and, latterly, the hand-writing (or autographs) of men who have distinguished themselves in every walk of life.'—*Hand-writings!* answered Lady E. with much surprise—'what do you mean by *hand-writings*? Surely you don't mean OLD LETTERS?'—at the same time opening the drawer of her work-table, and taking out a small parcel of papers, some of which had been just used by Mrs. Molineux, as patterns for articles of dress. The sight of this packet (though of no literary importance, yet containing letters written by eminent characters of the seventeenth century—more particularly one from the celebrated *Sarah, Dutchess of Marlborough*) afforded the greatest pleasure to Mr. U., who took occasion to express his exceeding delight in looking them over. 'Oh!' added Lady Evelyn, 'if you care for papers like *these*, you shall have plenty; for SYLVA EVELYN (the familiar appellation applied to John Evelyn by his descendants) and those who succeeded him, preserved all their letters.' Then, ringing for her confidential attendant, 'Here,' said her ladyship, 'Mr. Upcott tells me that he is fond of collecting old letters;—take the key of the *Ebony Cabinet* in the Billiard Room—procure a basket, and bring down some of the bundles.' Mr. Upcott accompanied the attendant, and having brought a quantity of these letters into the dining room—passed one of the most agreeable evenings imaginable in examining the contents of each packet; with the assurance from Lady Evelyn, that he was welcome to lay aside any that might add to his own collection.' The following evening, the delicious *Ebony Cabinet* was visited a second time, when Evelyn's '*Kalendarium*', as he entitled it, or *Diary*—a small quarto volume, without covers, very closely written with his own hand, presented itself!

The very handsome way in which Mr. Dibdin is pleased to make mention of the *Eclectic Review*, must not prevent us from exercising a little our critical function on the note appended to the passage in which our *Journal* is complimented on 'a frequent flow of fine reasoning and pious persuasion.' He does justice to our principles when he states, that they are 'called those of the Evangelical kind;' but he trespasses somewhat rashly on the secrets of our cabinet, when he exclaims—'Obtuse must be that man's vision, and petrified his heart, who shall deny ingenuity, strength, and eloquence to the effusions of Hall, Foster, and Jay.' Bold guessing is sometimes hazardous. Where did Mr. Dibdin obtain his

intelligence? All this, however, is abundantly liberal, notwithstanding the rather awkward qualification of it in the following paragraph.

‘I must here be understood to speak of the works of those gentlemen which are purely and exclusively confined to the exposition of Holy Writ. When Mr. ROBERT HALL of Leicester talks about contrasting the *Little Head* which the Church of England has invented, with the *Great Head* of the General Church, meaning Christ—me thinks he talks as if he would sacrifice alike logic and candour to the clinquant of an antithesis. See Mr. Norris's *Letter to the Earl of Liverpool*, 1822, 8vo. p. 91, note 6. Mr. Hall is a powerful and eloquent writer, and his Sermon upon Infidelity has justly won him many admirers—even among the Benchers of our ‘Little’ Church. In that most surprising catalogue of Theology, recently put forth by Messrs. Ogle, Duncan, & Co. in an octavo volume of nearly 500 pages—but without a date—there is the following note, or criticism, subjoined to a volume of Mr. Hall's *Sermons on various occasions*.—‘There now exists in this country a man, who, with the lofty tone of Bossuet, and the rich fluency of Massillon, unites the gracefulness and tenderness of Fenelon, and the brilliance of Poulle.’ All this may be very well; but one wishes to know who it is that deals out such an ‘*oratio parainetica*.’

We are happy in being able to satisfy Mr. D.'s curiosity. The sentence in question was ‘dealt out,’ by ourselves,—though, we believe, with some slight difference in the words; and as we have not the smallest hesitation in repeating, neither shall we have any difficulty in defending them, if the Author of “The *Library Companion*” will fairly state his objections. We fixed on what appeared to us the peculiar characteristics of the great men whose names we cited, and we gave it as our opinion, that the gifted individual to whom we were referring, combines them all. We think so still, and we should find it easy to establish our position by an induction of parallel passages, were this the place and opportunity for such a *hord-d'œuvre*. But Mr. D. seems to think, that the most extravagant part of our eulogy lies in the reference to Poulle.

‘The Abbé Poulle's Sermons were first printed in 1778, in two duodecimo volumes; and the style of them justifies the eulogy of Barbier;—‘abondant, élevé, magnifique, coulant comme un fleuve majestueux.’

We shall frankly express our suspicion, that Mr. Dibdin knows nothing whatever of the merits or defects of Poulle. A better acquaintance with the writings of the Abbé, would have kept him from giving so heedless a sanction to the indiscriminating criticism of Barbier. There is far too much of palpable

effort in the effusions of that celebrated preacher, to allow a just application of the high-sounding adjectives so lavishly bestowed. He is neither flowing nor lofty, in the true meaning of the words; and though he may be characterised as magnificent, he is much more aptly described by the term of which we availed ourselves: he is, emphatically, *brilliant*, and he sacrificed to this inferior quality, the higher attributes of the orator. But there is, most assuredly, nothing in his powers, in their highest estimate, that needs alarm the admirers of Mr. Hall from challenging a comparison.

There is one more point on which we must question Mr. Dibdin's discretion. He has thought it expedient to laud in a very high strain of eulogy, the character of Hyde, earl of Clarendon, and to select, as the peculiar objects of panegyric, the purity and impartiality of that distinguished historian. He has, moreover, done this in such peremptory and uncompromising phrase, as to render it impossible to pass without animadversion, this ill-judged attempt to represent a doubtful character as hardly less than perfect. We have no disposition to deal harshly with the memory of Clarendon; but, 'thus enforced,' we must be permitted to express our surprise that any man can rise from the perusal of his personal memoirs without feelings of disgust. Were there nothing on record respecting him but his own narrative of his behaviour when the marriage of his daughter with the Duke of York was made public, it would, in our view, be quite enough to consign his name to utter contempt.

'It is the magnanimous impartiality of the Chancellor, as well as his inflexible adherence to truth, which constitutes the chief excellence of his history. Many writers, I think, have described characters as vividly and as copiously, but it is the *honesty* of Lord Clarendon's descriptions which makes his figures *stand out* of the canvas and claim our irresistible attention. Truth has mixed up his colours—and time will render them only more mellow and attractive.'

Mr. Dibdin has at least displayed his own magnanimity in this bold evidence to character. We shall not, however, engage in controversy with empty and ignorant assertion, but avail ourselves of the opportunity to supply a defect in our review of Mr. Godwin's *History of the Commonwealth*. We were not led, by the course of our examination of that work*, to notice the pithy criticisms which that gentleman bestows on the labours of Hyde, and we afterwards felt some regret at the omis-

* Eclectic Review, Sept. 1824. p. 193.

sion. He has a long and able note on the subject of the Self-denying Ordinance, and closes it with an estimate of the Chancellor's merits as an historian, which, as of convenient dimensions, we shall insert by way of correction to Mr. Dibdin's admiration. After having exposed the unprincipled misrepresentations contained in Clarendon's account of the proceedings relating to that business, he makes reference to a singular transaction, narrated by that historian himself, and strikingly illustrative of his *ready invention*, and then sums up as follows.

‘ Clarendon has also named Nathaniel Fiennes and Henry Marten among those “who spoke more and warmer in favour of the Self-denying Ordinance than those spoke who opposed it,” (p. 605), though Fiennes was at that time in a state of voluntary banishment on the continent, and Marten was an expelled member of parliament, and was not restored till two years after. By the way, the counting Marten, as Clarendon does here, among the independents, shows how much they mistake, who consider independents as a name for fanatical enthusiasts.

‘ Yet Clarendon, such as he is, is one of our principal authorities for the history of the times in which he lived. He was, as the thing is vulgarly understood, a man of honour and integrity; and, like other eminent forgers, he made a great parade of his principles of morality and religion. He is perhaps a good deal to be relied on for the things which passed under his own inspection: for the rest, his information was neither ample nor accurate, and he was not always very scrupulous of what he said respecting them. He undertook, as he says, “a difficult work, to write the history of the civil wars, with the approbation of the king, and for his vindication.” (Vol. II. p. 627.) I should myself be particularly disposed to depend upon him, when he betrays things, which he very often does, disadvantageous to the party he has undertaken to vindicate.

‘ It must not pass unnoticed, that Hume has inserted Clarendon's forged debate on the Self-denying Ordinance in his History.*

In matters more immediately connected with his own pursuits, Mr. Dibdin is more to be trusted than he is in general criticism. The following extract supplies valuable information on a point of some importance. Having recommended in the text, Chamberlaine's Portraits from Holbein, Mr. D. subjoins a cautionary note.

‘ Let it be observed that all the engravings are taken from ORIGINAL DRAWINGS in the possession of his late and present Majesty. These engravings are eighty-two in number. They are executed in the stippling manner, with great freedom of outline, and delicacy of

* Godwin's History of the Commonwealth. p. 398.

execution. But there is some reason to believe that a few of them are FAITHLESS performances; and I will tell the reader why. Bartolozzi had a notion that he could *improve* every thing which he touched; and he also knew the force of his own powers, and the popularity of his own name with the public. He was fond, too, of *italianizing* his faces; and you generally see something like the *same* face in all his graphic productions. This, however, may be mere surmise or declamation. Now for "proof positive." Do any of my readers remember the *first* anonymous female portrait, which has been thought to be Margaret Roper, Sir T. More's eldest daughter? *That* portrait, as engraved by Bartolozzi, is NOT the portrait as drawn by Hans Holbein. Most of the ornaments are added: and the features are wholly different. I have examined the FAC SIMILE of the original drawing, executed by Mr. Frederick Lewis, the engraver,—in a manner so minute, and so faithful to the original (allowed by those who have seen BOTH) as to leave it beyond dispute that the production of Bartolozzi is, comparatively, faithless. Those who have seen Mr. Lewis's fac-similes of the drawings of Sir Thomas Lawrence, will be readily disposed to admit the extraordinary truth and delicacy of that artist's burin.

We give the following as exhibiting, to the best of our knowledge, a perfectly unrivalled specimen of miserable punning.

* I remember, some seven or eight years ago, a good saying about the separation of these Hearnese. On hunting down some bibliographical question, connected with this series, a distinguished Collector discovered their separation. "What (said he, with becoming emphasis) the Hearnese *separated*! I could not SURVIVE such a separation an hour." Note. May I be forgiven a bad pun? Lord Spencer is *doubly* blest in Hearnese: for he has a *Hernery* in his park!

What does Mr. Dibdin mean by saying, that 'the late Bishop Horsley was more indebted' to the works of Dr. Bull, 'than he was willing to confess.' We are probably as well acquainted as Mr. D. can be, with the writings of the Bishop, and, to the best of our recollection, he is always forward to confess his obligations to the great divine in question.

Art. IV. *Philosophical Remarks on the Theory of Comets; to which is subjoined, a Dissertation on the Nature and Properties of Light.*
By William Cole. 12mo. pp. 96. Plates. Price 5s. London. 1823.

ASTRONOMY, we fear, is regarded by many persons too much in the same light as geometry,—as one of the certain sciences now established on unquestionable principles. The most eminent astronomers have themselves viewed the matter very differently. Copernicus, for example, expressly

declared, that nobody could expect any thing certain from Astronomy. Take as an example of the uncertainty found in this science, the distance of the sun from the earth, which is set down in our school books at ninety-five millions of miles. This distance is computed from what is called the annual parallax, concerning which Sir Isaac Newton remarks, that 'if it could be accurately obtained, we might be said to have arrived at a tolerable degree of certainty.' This parallax, however, is far from being established. The observations of the transit of Venus over the sun's disk, made the parallax 9"; Sir Isaac Newton made it 10"; Dr. Halley made it 12": M. Cassini made it 4½"; and Mr. Whiston made it 32". And yet, all these astronomers followed the same mode of computation. We shall give one other instance of astronomical discrepancy. The two best astronomers of the present age, Sir William Herschell and Professor Schoeter, have both given calculations of the new planets; and though their methods were the same, the difference of the results is very remarkable. According to Herschell, the diameter of the planet Ceres is 160 miles; according to Schoeter, it is 1624 miles. The diameter of the planet Pallas is, according to Herschell, 80 miles; while Schoeter makes it not less than 2099. Now which of these two eminent astronomers are we to believe?

But among all the mysteries and uncertainties of astronomy, none has been more puzzling than the natural history of Comets. Their rare appearance and the threatening aspect which they often assume, caused them to be regarded, in times not very remote, as the harbingers of doom and destruction; and even since philosophy has done her best to eradicate such baseless and superstitious fears, so far as respects single cities and kingdoms, she has increased, rather than diminished our dread of comets, by raising alarms of another deluge or a universal conflagration from their approach to the earth. To us it appears somewhat singular, that astronomers, and particularly those who profess to follow the steps of Sir Isaac Newton, should ever dream of danger from a comet, so long as the whole frame and arrangement of the universe is regulated and upheld by the wisdom of Providence. Newton was too profound a philosopher to have suggested such fears, which are in direct opposition to all we know of the harmony of the Creation, and therefore utterly gratuitous and unphilosophical.

Among other things respecting Comets, we are informed, that their paths have been scientifically calculated, and that from such calculations, their returns can be predicted. The truth is, however, that out of above five hundred Comets which are said to have appeared, only two or three are supposed to

have regularly returned; and their return is, after all, problematical. Professor Encké, a German astronomer, has recently determined the orbit of a small comet, which, he says, returns every three years; but as yet, it has, we believe, been seen only twice. We are inclined to suspect that Encké's comet has more affinity to the new planets, Ceres, Juno, Pallas, and Vesta, than to the comets hitherto observed.

Taking into view all that is at present known respecting Comets, Mr. Cole thinks it much more rational and probable, and withal more mathematical, to consider Comets, not as moving in elliptical orbits, and returning periodically, but as moving in hyperbolic paths through the whole range of the universe,—sometimes visiting the solar system, at other times taking their course through the countless systems of planets supposed to revolve about the fixed stars. Our limits will not permit us to follow Mr. Cole through all his ingenious reasoning on this curious topic; we must content ourselves with giving an extract, and refer our astronomical readers to the work itself.

‘The preceding remarks afford us sufficient reason to conclude that the comets are not permanent parts of our system; but that they recede to distances beyond the relative attraction of the sun, and consequently fly off to other systems.

‘We have, moreover, accounts of some comets, of which the circumstances sufficiently indicate, that they have actually gone off in parabolic, or hyperbolic curves; upon these we shall proceed to make some remarks.

‘The comet of 1472 was observed by Regio-montanus, who found its apparent velocity such, that it described in twenty-four hours an arc of 40° of a great circle. Now the nearest distance that this comet could approach toward the earth is about 8830200 miles, and the space moved over by the comet in twenty-four hours, is about 5778400 miles. Also the motion of the earth in its orbit in twenty-four hours is 1634234 miles; and if this velocity be increased in the ratio of 1 to $\sqrt{2}$, it will amount to 2310800 miles nearly, which velocity would carry the earth off in a parabola. But this falls short of the velocity of the comet in its orbit by 3467600 miles in twenty-four hours; consequently that comet must have described a hyperbola.

‘This calculation is made upon the supposition, that the line joining the comet and the earth, was perpendicular to the plane of the comet's orbit; for if it were in any other position, the distance, and consequently the real velocity of the comet, would have been greater.

‘The foregoing conclusion, therefore, falls little short of a demonstration.

‘A comet that appeared in December, 1743, and in January and February following, was observed by Mr. Joseph Betts, and according to his computation, the perihelion distance of that comet was about one-fourth of the earth's mean distance from the sun.

' Now the earth's mean velocity is about 1135 miles a minute; whence the velocity with which a body would revolve in a circle at one-fourth of that distance, is about 2270 miles in a minute. Therefore, as 1 is to the square root of 2, so is 2270 to 3210; so that this velocity, or 3210 miles in a minute, would have carried this comet off in a parabola. But this velocity falls far short of that ascribed to this comet; for, according to that gentleman's calculation, the velocity was not less than 9000 miles in a minute; so that this comet must have gone off in an obtuse hyperbola.....

'.....Here are three or four comets, which must have receded from the sun in hyperbolic curves; and as we have no positive proof of any that have regularly returned to their perihelion, we have sufficient ground to conclude, that they all describe parabolic or hyperbolic trajectories.

' To suppose that any of the comets revolve in ellipses, while it is certain that some of them describe hyperbolic curves, would certainly be contrary to that magnificent design which is apparent in all the works of creation, and inconsistent with the infinite wisdom of the Creator.

' It may be objected to this hypothesis, that if the comets recede from the sun in parabolic, or hyperbolic trajectories, when they arrive at very great distances from the centre of attraction, their motion would be so very slow, that they would not arrive at another system in many ages.

' But this objection is founded upon a mistaken idea, that the whole velocity of a comet is occasioned by its gravitation towards the centre; whereas the motion of a comet, as well as that of the planets, is compounded of the gravitation, and a certain impellent, or projectile force, communicated to it at its creation.' pp. 34—39.

In the second part of his book, Mr. Cole has given us a dissertation on the Nature and Properties of Light; but we cannot compliment him on having been so successful in these speculations, as in his reasonings concerning Comets. We might concede to him, that ' the phenomena of light do not correspond to the known properties of a fluid; ' that, ' consequently, light is not a fluid; ' and that, ' as light is not itself a fluid, so, the sensation of light or illumination is not produced ' by the motion of the parts of any fluid whatsoever.' But we can never admit his proposition, that ' Light consists of solid ' particles of matter.' The reasoning on which he founds this proposition, is altogether illogical. ' As light is neither a ' fluid itself, nor a mode of motion in any other fluid, it must,' he says, ' necessarily consist of solid particles.' We deny the conclusion peremptorily, unless Mr. Cole is prepared to shew, (and he has not attempted it,) that all the things in the universe, are either solid or fluid. This was one of the old scholastic dogmas, but it is quite imaginary and without foundation.

The engraved diagrams at the end of the book are ingeniously conceived, and render interesting the drier parts of the Author's mathematical reasoning.

Art. V. *Memoirs of his Serene Highness Anthony-Philip D'Orleans, Duke of Montpensier, Prince of the Blood.* Written by Himself. 8vo. pp. 264. Price 9s. London. 1824.

THIS volume contains an interesting portion of the history of a family variously distinguished in the annals of the French Revolution. It has every appearance of authenticity, and yet, we should have been better pleased to have had a few undeniable attestations of its genuineness, since there are certain circumstances connected with its internal evidence, that require, to say the least, something in the way of explanation. In the whole tragic story of revolutionary France, there is nothing more clearly established, than the moral depravity and political infamy of the Duke of Orleans, cousin to Louis XVI. and father of the young prince whose arrest and tedious captivity are described in the present memoirs. Were there no other illustration of his atrocious character, than his note on the trial of that unfortunate monarch, this fact alone would be decisive. But when to this is added a long course of the vilest debauchery and the most reckless ambition, it must, we fear, be taken as a dereliction of principle, that even a son should panegyrisé such a parent. When we recollect *all* that is universally believed of the conduct of the self-styled *Philippe Egalité*, we must confess ourselves unable to admire even the filial hardihood that can speak of such a man in the following language.

‘On the 23rd of October, 1793, at five in the morning, I was waked by my poor father entering my dungeon with the butchers who were about to bear him off to the slaughter. He embraced me tenderly. “I come, my dear Montpensier,” said he, “to bid you adieu, for I am just setting off.” I was so petrified, I could not speak. I pressed him to my bosom in an agony of tears. “I meant,” added he, “to have gone without taking leave, for such moments are always painful; but I could not overcome the desire of seeing you once more before I went. Farewell, my child! take comfort! comfort your brother, and think, both of you, what happiness we shall enjoy when next we meet!” Alas! that happiness we were never destined to enjoy. Unfortunate and excellent father! Whoever could have had the opportunity of seeing you near, and knowing you truly, must own (if he be not an arrant slanderer), that neither ambition, nor thirst for vengeance had the smallest place in your heart; that the qualities of your mind were of the most pleasing, as well as the most substantial kind; though you might per-

haps have been destitute of that decision which makes a man act from himself alone;—while the too great facility with which you gave up your confidence to others, enabled scoundrels to obtain it, in order to destroy you, and make you the victim of their atrocious schemes: he who should speak thus of you, would but render you the strictest justice. But your enemies would drown his voice in clamour, and unfortunately they have too much the power. Well! let them consummate their work! Let them complete their malignity by blasting the memory of the unfortunate good man they have sacrificed! But, oh! may the time come when your character shall be appreciated! May the world know what I know; and may I then be in being!"

pp. 105—7.

The Duke de Montpensier himself is charged with having been present in the tribune when his relative was at the bar of the Convention, and with having made himself conspicuous by his expressions of hostility and reproach. His youth, however, may be pleaded in fair extenuation of his violence; but, for the cold-blooded atrocity of his father, no excuse can be offered.

Antony-Philip, the second son of the Duke of Orleans, was born July 3, 1775. From an early age, he displayed a decided bias to the pursuits of an artist. In the revolutionary war, he served with distinction under Kellerman, Dumouriez, and Biron. It was while under the command of the latter, that, in April 1793, he was arrested and transferred to the prison of Marseilles, where he was soon afterwards joined by his father, his brother, his aunt, and the Prince of Conti. The latter appears, throughout this memoir, in an unfavourable light: he is represented as timid, punctilious, and fantastical; and no opportunity is lost of exhibiting his peculiarities in a ridiculous point of view.

‘The gay and even temper of my father appeared to me still the same, notwithstanding what he had suffered, finding in every thing some source of consolation.—“We are, at least, very happy,” said he to me, “that they have not separated us.” Alas! we were not long allowed this consolation; but nothing could shake the firmness, or even the tranquillity of him who experienced such a cruel reverse of fortune. As to my aunt, beholding the hand of God in every thing, she resigned herself devoutly to her fate; but it was not so with the prince of Conti. His alarms at the slightest circumstance; his continual complaints of the most trifling inconveniences; and his dress of the last century; would have excited laughter in a person the most disposed to respect his rank, his age, and his misfortunes.’ pp. 41, 2.

There cannot, we imagine, be any doubt of the often repeated fact, that the society and habits of the Duke of Orleans were so disgusting to the Prince of Conti, as to induce

the latter to petition the National Convention that he might be permitted to inhabit a separate apartment. Neither have we ever heard the slightest imputation on the highly respectable character of the Prince. Now, without imputing to M. de Montpensier an entire sympathy with the manners and feelings of his father, we are compelled to impute to him unfair concealment and partial statement; and if the *Memoirs* appear in their present state with the consent or connivance of the present Duke of Orleans, we must express our opinion, that a wiser discretion would have omitted much, if not suppressed the whole.

We have already stated that, on the 23rd of October, 1793, the Duke de Montpensier and the Count de Beaujolais were deprived of their father, who, shortly afterwards, paid on the scaffold the forfeit of his crimes. Their subsequent treatment varied according to the orders of the conventional commissioners, and the caprice of their warders, while the Prince of Conti, by his restless timidity, increased the vexations of their condition.

One evening, in the early part of July, at the period when the representative of the people, Maignet, had just established his infernal commission at Orange, we were reading ourselves to sleep in bed, as usual, when we were suddenly surprised by a visit from the prince, in his dressing-gown and night-cap. His features were convulsed with terror. "Gentlemen," said he to us as he came in, "'tis all over with us! We have but a few moments longer to live!—Know, that to-morrow we depart for Orange!"

Recovered from the first stun of this terrible news, we threw doubts upon it, and asked whence he obtained it? "The sentinel of our door," said he, "told it to one of his comrades, and I heard it. At any rate, added he, addressing Beaujolais, "you have the look of a child yet, and can find it out to a certainty, by going and chatting with the sentinel, and then come back and tell us. Pray get up; pray do, and go!" Beaujolais sprang out of bed and went. The wicket of the door was shut; and as he was going to open it to speak to the sentinel, he heard some one giving orders; and recognised the voice of Massugue, captain of the fort artillery, and a furious terrorist, whose lodging was near ours. He instantly stopped to listen. "Take special care," said Massugue to our sentinel, "to guard your prisoners; for if they escape, your fate is sealed. Should any one of them be caught in the gallery after midnight, order him back to his chamber, and if he does not instantly obey, shoot him at once!" A whispering and buzz followed these words, from which Beaujolais could gather nothing. Then he once more distinguished the voice of Massugue, exclaiming: "To-morrow, at four in the morning, they will be sent for to be taken to Orange."

Towards midnight we heard the door of the gallery open; and by

the light of a lamp which stood exactly between our two windows, we perceived Massugue advancing with an air of caution and mystery. He went to the lamp, blew it out, and retired. This novelty was not of a nature to cheer us out of our melancholy; for Massugue was capable of any thing. As he was quartered near us, we were perpetually obliged to see and hear him, and he always took care to make the most brutal remarks so loud, that we could not lose a syllable of them. One day, when pounding some ingredients for his kitchen, he said, "I should like to have the Bourbons in my mortar; I'd grind 'em into a glorious fricassee!" The amiable declaration was accompanied with the most horrible oath, and all the graces of the Provençal jargon. Hence we had reason to infer that his nocturnal visit could portend nothing very agreeable to us. We expected nothing less than a repetition of the scenes of the 2d of September; for the miscreant took no pains to hide his share in the massacres of the prisons of Paris; and in this painful suspense we passed two hours. At the end of that time we had the happiness to fall asleep, and were agreeably surprised on waking, to learn it was eight o'clock; for as it was at four in the morning the unfortunate creatures destined to be delivered up to the commission of Orange were to be sent for, it seemed likely we were not the victims just now intended. Indeed, we learned in the course of the morning, that those to whom Massugue alluded, were prisoners lodging over our heads. They had been taken off in the night to Orange, where the commission consigned them to the scaffold.' pp. 158—162.

The ever-memorable 9th Thermidor (27th July, 1794), which consigned Robespierre and his confederates to the scaffold, relieved them from personal apprehensions, without effecting much change in their actual condition. By degrees, however, they obtained a relaxation of the severity of their imprisonment, and, in February, 1795, were removed to a lighter and more airy set of apartments. The representative then in commission at Marseilles, Mariette, was a humane and respectable man, and his power was uniformly exerted in their favour. The jacobins who had so long held bloody sway in the south, were now subjected to a terrible re-action. Many of them were confined in the fortress, when their enemies surprised the guard, secured the commandant, and inflicted summary vengeance on all that they could find.

'It was nearly nine o'clock, and almost dark, when we heard some one shouting in the first court, "Here are the representatives of the people! We must let down the drawbridge, for they threaten to treat us as rebels if we delay it for a moment!" "I don't care a d—m for the representatives!" said one; "and I will blow the brains out of the first coward who obeys them. Come along, comrades, to the work! we shall soon have done!" While they went to a distance, the soldiers on guard let down the drawbridge, and the representatives entered in the midst of flambeaus, followed by a great number of grenadiers and dis-

mounted huzzars. "Wretches!" exclaimed they on entering, "Cease your horrible carnage! In the name of the law, cease to indulge this odious vengeance!" They were answered by several, "If the law had done us justice on these scoundrels, we should not have been reduced to the necessity of doing it ourselves! Now, the cup is filled, they must swallow its contents,"—and the massacre continued. "Grenadiers!" cried the representatives, "Make haste and arrest these madmen, and bring the commandant of the fortress to us! Where is he?" They were informed that he was shut up in a room above, and desired to be led to it. These representatives were named *Isnard* and *Cadroy*. When they entered our apartment, they required the commandant to account for his conduct, and appeared satisfied of the impossibility of his doing any thing to prevent this horrible scene: then seating themselves on our beds, and complaining of the excessive heat, they asked for something to drink: wine was brought them. *Isnard* put it aside, calling out in a tragic tone, "It is blood!" He was then offered aniseed, which he swallowed immediately. Immediately after, as our apartment was filling with people, they removed into the adjoining one to deliberate along with the commandant, but in a few minutes returned to us. Five or six of the massacrers then came up, covered with blood. "Representatives," said they, "allow us to finish our work; it will be soon over, and you will be the better of it!"—"Wretches! you fill us with horror."—"We have done nothing but avenge our fathers, our brothers, our friends, and you yourselves have excited us to it!"—"Arrest these villains!" exclaimed the representatives. Fourteen of them were actually arrested; but they were set at liberty two days after.' pp. 195—197.

Hopes of release were held out to the prisoners, but month after month glided away without their fulfilment, and near the close of the year, they made an attempt to escape, which terminated in the fracture of a limb by the Duke de Montpensier, and the voluntary return of his brother to share his captivity. At length, they were set at liberty by a decree of the Convention, under the condition that they should embark for America. They sailed on the 5th of November, 1796.

The subsequent career of M. de Montpensier was brief, and may be briefly detailed. After a short stay in America, he returned with his two brothers, the Duke de Chartres (the present head of the family) and the Count de Beaujolais, to Europe, and, in 1800, took up his residence in London, where a lingering pulmonary complaint terminated his existence in May, 1807. He was interred in Westminster Abbey. The same disease was fatal to the Count de Beaujolais in the following year. He died at Malta.

A portrait is prefixed, copied from an original taken by the Duke himself.

Art. VI. *The Contributions of Q. Q. to a periodical Work: with some Pieces not before published.* By the late Jane Taylor. 2 vols. 12mo. pp. 596. Price 9s. London, 1824.

WE have few readers, old or young, to whom the name of the Author of *Display*, and, in part, of the *Original Poems and Hymns for Infant Minds*, can be unknown; and by none who are acquainted with her productions, will the intimation have been received without concern, that their friend and their children's friend rests from her labours. To bestow on works for children, the talent and the toil which, otherwise directed, might have commanded the higher honours of literary fame, may seem a self-denying exercise of genius; but there is no species of literary labour that yields so pure a reward, or that ensures for the writer so permanent a remembrance. For who ever ceases to recollect with interest the favourites of his childhood, the books connected with his earliest impressions, and to which, perhaps, he is able distinctly to trace a beneficial influence in the formation of his character? The "*Divine Songs*" of Dr. Watts, perhaps his happiest production, and one that has survived the more ambitious labours of most of his contemporaries, will always be sufficient to perpetuate and endear his name. And we may safely predict, that our children and our children's children will be the faithful conservators of works which display equal genius and equal piety, in connexion with the peculiar tact and address which qualify woman pre-eminently to be the teacher of the young.

We feel by no means sure that the *Evenings at Home*, and the *Parent's Assistant*, will not outlive the demand for the works of the Author of *Waverley*, and that Mrs. Barbauld's exquisite *Prose Hymns for children* will not survive, as they deserve to do, much of the poetry of the day. We might, perhaps, still more confidently predict, that the name of the Author of *Little Henry and his Bearer*, and that of the venerable writer of the *Cheap Repository Tracts*, will be had in lasting remembrance. Society certainly could better dispense with one half of the literary world, than with these unpretending benefactors of the infant race. And among them, no inferior rank will be awarded to Jane Taylor.

We have not the means of ascertaining all the productions for which the public are indebted to her pen. The *Original Poems for Infant Minds* was, we believe, the first that brought its anonymous authors into general favour. In this work, the speculation of the publishers, Miss Taylor was associated with

her elder sister, Mrs. Gilbert, and another lady.* Many of the poems were, we have been given to understand, absolutely juvenile productions, and they are unequal. The success of the publication, however, was unprecedented: a second volume followed, a third for younger children, and a fourth, consisting of hymns, which has the most merit of the series. Of these little volumes, many thousands annually have regularly been sold for between fifteen and twenty years; and though they have given rise to many attempts at imitation, they remain, and are likely to remain, unequalled for their originality, exquisite adaptation, and admirable simplicity. The "Original Hymns for Sunday Schools" have had a still more extensive circulation. These, though of course every consideration was sacrificed to the most literal plainness of expression, have nevertheless much beauty: they exhibit religious truth brought down to the very humblest level, yet without being vulgarised. The fourth hymn in particular, beginning,

' Jesus, who lived above the sky,'

is one of the happiest attempts to translate the truths of religion into the dialect of infant thought, without compromising the proprieties of language, that we have ever met with. The early editions of these Sunday School Hymns exhibit them to most advantage. In order to meet the unreasonable objection, that they were not all written in *singing* metres, many of them were subsequently altered, not at all for the better.

In 1810, Miss Taylor contributed some poems to a little volume, the joint production of a few friends, and now more than ever an interesting memorial, entitled, "The Associate Minstrels." The opinion expressed of that volume in the former series of this Journal, by an accomplished critic, himself no more, renders it unnecessary for us to speak of it here. If that article was unjust on any point, it was so in passing over, without specification, the contributions which bore the signature of J., and those of another female contributor. The Remonstrance to Time is a beautiful and touching Poem. The Birthday Retrospect is also but too characteristic of the tendency to melancholy which is observable in some of Miss Taylor's poems. As the volume is out of print, we should have been pleased to see these poems, with any other fugitive pieces of the same Author,† incorporated with the present work.

* Miss Taylor's are distinguished by the initials J. and J. T.

† We recollect to have seen one or two hymns with Miss Taylor's

In 1815, appeared "Display, a Tale for young People," the first publication to which its Author had the courage to affix her name. Our opinion of it has been already given,* and the public have sufficiently proved that we did not over estimate it. We have only to regret that the wish we then expressed, was destined never to be satisfied,—to receive more of such tales from the same pen. This was followed, in 1816, with "Essays in Rhyme on Morals and Manners,"† the boldest literary effort on which its Author had yet ventured, and unquestionably displaying, in parts, the most genius and reach of thought. The title was not happily chosen, and the work was less adapted to be popular, than the Tale; its sale, accordingly, though successful, has not kept pace with that of its predecessor.‡ So rich was the poetry, however, in point and force of expression, in delicacy of sentiment, and occasionally, in both pathos and humour, that it led us to anticipate productions of a still higher cast. But in this expectation we were not to be gratified.

Miss Taylor's failing health, soon after this publication, rendered the excitement and exhaustion of literary composition too much for a frame of fragile texture. All that she could venture to undertake were short and desultory papers, and the present volumes consist of those interesting remains. Her brother informs us that, with the exception of two or three not before published, they appeared in the *Youth's Magazine* during the course of the seven years beginning with 1816, and ending with 1822, when Miss Taylor's declining health obliged her to desist entirely from literary occupations.

'Very soon after the commencement of her regular contributions to the *Youth's Magazine*, my sister,' says Mr. Taylor, 'had reason to believe that, through the medium of its pages, she had succeeded in gaining, in a high degree, the attention of a very large number of young persons. An assurance so encouraging inspired her with the earnest desire to improve the favourable impression she had made, for promoting the best interests of her readers; and whether she was grave or gay, she never lost sight of this object. Her friends have generally concurred in the opinion that many of these pieces are among the happiest efforts of her pen, and that a republication of them was due to their merit. In compliance with this opinion, she had revised and prepared for the press the greater part of the papers,

initial in some popular collections, and at least one poem in an early volume of the *Edinburgh Annual Register*.

* *Eclect. Rev.* N.S. Vol. IV. p. 158. † *Ibid.* Vol. VI. p. 263.

‡ The *Essays* have reached a fourth, *Display* a tenth edition.

not long before her last illness ; and she left with me instructions for the publication of the whole.'

Should the contents be as new to our readers as they were to us, they will receive with no ordinary gratification this interesting legacy. Had Miss Taylor never published any thing before, these papers would be sufficient to entitle her to rank very high among our best moral writers. Many of them would have been esteemed acceptable contributions in the days of the Spectator, or the Rambler. It ought, indeed, to be recollected, that they were written for young persons ; that the choice of subject, as well as the unpretending style, has been determined by this circumstance ; that the medium through which they found their way to the public, was a very humble one, and such as did not hold out to its contributors any inducement to extraordinary effort. But, with Miss Taylor, the prospect of efficient usefulness was an adequate stimulus ; and in writing for the Youth's Magazine, she appears never to have excused herself from taking all the pains that could have been inspired by a trembling solicitude for fame.

The papers are seventy-nine in number. As a mere list of the contents would give little idea of their nature, we shall at once proceed to select a few specimens of their varied character. The first that we shall take, is of a sportive cast,

' THE DISCONTENTED PENDULUM.

' An old clock that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped.

' Upon this, the dial-plate (if we may credit the fable) changed countenance with alarm ; the hands made an ineffectual effort to continue their course ; the wheels remained motionless with surprise ; the weights hung speechless ; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation ; when hands, wheels, weights, with one voice, protested their innocence. But now a faint tick was heard below, from the pendulum, who thus spoke :

' " I confess myself to be the sole cause of the present stoppage ; and am willing, for the general satisfaction, to assign my reasons. The truth is, that I am tired of ticking." Upon hearing this, the old clock became so enraged that it was on the point of striking.

' " Lazy wire !" exclaimed the dial-plate, holding up its hands.

' " Very good !" replied the pendulum, " it is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me,—it is vastly easy for you, I say, to accuse other people of laziness ! You, who have had nothing to do all the days of your life but to stare people in the face, and to amuse yourself with watching

all that goes on in the kitchen ! Think, I beseech you, how you would like to be shut up for life in this dark closet, and wag backwards and forwards, year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?"

"For all that," resumed the pendulum, "it is very dark here: and although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really weary of my way of life; and if you please, I'll tell you how I took this disgust at my employment. This morning I happened to be calculating how many times I should have to tick in the course only of the next twenty-four hours: perhaps some of you, above there, can give me the exact sum."

"The minute hand, being *quick at figures*, instantly replied, "eighty-six thousand four hundred times."

"Exactly so," replied the pendulum: "well, I appeal to you all, if the thought of this was not enough to fatigue one? and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect: so after a great deal of reasoning and hesitation, thinks I to myself, I'll stop."

"The dial could scarcely keep its countenance during this harangue; but, resuming its gravity, thus replied:—

"Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this sudden suggestion. It is true you have done a great deal of work in your time. So we have all, and are likely to do; and, although this may fatigue us to *think* of, the question is, whether it will fatigue us to *do*: would you, now, do me the favour to give about half a dozen strokes, to illustrate my argument."

"The pendulum complied, and ticked six times at its usual pace.—"Now," resumed the dial, "may I be allowed to inquire, if that exertion was at all fatiguing or disagreeable to you?"

"Not in the least," replied the pendulum:—"it is not of six strokes that I complain, nor of sixty, but of *millions*."

"Very good," replied the dial, "but recollect that although you may *think* of a million strokes in an instant, you are required to *execute* but one; and that however often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum.

"Then I hope," resumed the dial plate, "we shall all immediately return to our duty; for the maids will lie in bed till noon if we stand idling thus."

"Upon this, the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed: when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to wag, and, to its credit, ticked as loud as ever; while a beam of the rising sun that streamed through a hole in the kitchen shutter, shining full upon the dial-plate, it brightened up as if nothing had been the matter.

‘ When the farmer came down to breakfast that morning, upon looking at the clock, he declared that his watch had gained half an hour in the night.

‘ MORAL.

‘ It is said by a celebrated modern writer, “ take care of the *minutes*, and the *hours* will take care of themselves.” This is an admirable hint ; and might be very seasonably recollected when we begin to be “ weary in well-doing,” from the thought of having a great deal to do. The *present* is all we have to manage : the past is irrecoverable ; the future is uncertain ; nor is it fair to burden one moment with the weight of the next. Sufficient unto the *moment* is the trouble thereof. If we had to walk a hundred miles, we still need set but one step at a time, and this process continued would infallibly bring us to our journey’s end. Fatigue generally begins, and is always increased by calculating in a minute the exertion of hours.

‘ Thus, in looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its crosses at once. One moment comes laden with its own *little* burden, then flies, and is succeeded by another no heavier than the last ; if *one* could be sustained, so can another, and another.

‘ Even in looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labours, the trials to temper and patience that may be expected. Now this is unjustly laying the burden of many thousand moments upon *one*. Let any one resolve to do right *now*, leaving *then* to do as it can, and if he were to live to the age of Methuselah, he would never err. But the common error is, to resolve to act right *to-morrow*, or *next time*, but *now*, just *this once*, we must go on the same as ever.

‘ It seems easier to do right *to-morrow* than *to-day*, merely because we forget that when *to-morrow* comes, *then* will be *now*. Thus life passes, with many, in resolutions for the future, which the present never fulfils.

‘ It is not thus with those, who “ by *patient continuance in well-doing*, seek for glory, honour, and immortality :”—day by day, minute by minute, they execute the appointed task, to which the requisite measure of time and strength is proportioned : and thus, having worked while it was called day, they at length rest from their labours, and “ their works follow them.”

‘ Let us then, “ whatever our hands find to do, do it with all our might,” recollecting, that *now* is the proper and the accepted time.’

pp. 9—14.

The Author of “ Essays in Rhyme” will be recognised in

‘ THE PHILOSOPHER’S SCALES.

‘ In days of yore, as Gothic fable tells,
When learning dimly gleam’d from grated cells,

When wild Astrology's distorted eye
 Shunn'd the fair field of true philosophy,
 And wand'ring through the depths of mental night,
 Sought dark predictions mid the worlds of light :—
 When curious Alchymy, with puzzled brow,
 Attempted things that Science laughs at now,
 Losing the useful purpose she consults,
 In vain chimeras and unknown results :
 In those grey times there lived a reverend sage,
 Whose wisdom shed its lustre on the age.
 A monk he was, immured in cloister'd walls,
 Where now the ivy'd ruin crumbling falls.
 'Twas a profound seclusion that he chose ;
 The noisy world disturb'd not that repose :
 The flow of murmuring waters, day by day,
 And whistling winds, that forced their tardy way
 Thro' reverend trees, of ages' growth, that made,
 Around the holy pile, a deep monastic shade ;
 The chanted psalm, or solitary prayer,—
 Such were the sounds that broke the silence there.

• • • • •
 'Twas here, when his rites sacerdotal were o'er,
 In the depth of his cell with its stone-covered floor,
 Resigning to thought his chimerical brain,
 He formed the contrivance we now shall explain :
 But whether by magic or alchymy's powers,
 We know not, indeed 'tis no business of ours :
 Perhaps it was only by patience and care,
 At last that he brought his invention to bear.
 In youth 'twas projected ; but years stole away,
 And ere 'twas complete he was wrinkled and grey.
 But success is secure unless energy fails ;
 And at length he produced *The Philosopher's Scales*.

‘ What were they ?—you ask : you shall presently see.
 These scales were not made to weigh sugar and tea ;
 O no ;—for such properties wondrous had they,
 That qualities, feelings, and thoughts they could weigh ;
 Together with articles small or immense,
 From mountains or planets, to atoms of sense :
 Nought was there so bulky, but there it could lay ;
 And nought so ethereal but there it would stay ;
 And nought so reluctant but in it must go ;
 All which some examples more clearly will show.

‘ The first thing he tried was the head of *Voltaire*,
 Which retain'd all the wit that had ever been there ;
 As a weight he threw in a torn scrap of a leaf,
 Containing the prayer of the penitent thief ;

When the skull rose aloft with so sudden a spell,
As to bound like a ball, on the roof of the cell.

' Next time he put in *Alexander the Great*,
With a garment that *Dorcas* had made—for a weight ;
And tho' clad in armour from sandals to crown,
The hero rose up, and the garment went down.

' A long row of alms-houses, amply endow'd
By a well-esteem'd pharisee, busy and proud,
Now loaded one scale, while the other was prest
By those mites the poor widow dropp'd into the chest :
Up flew the endowment, not weighing an ounce,
And down, down, the farthing's worth came with a bounce.

' Again, he performed an experiment rare :
A monk, with austerities bleeding and bare,
Climbed into his scale ; in the other was laid
The heart of our *Howard*, now partly decayed ;
When he found, with surprise, that the whole of his brother
Weigh'd less, by some pounds, than this bit of the other.

' By further experiments, (no matter how,)
He found that ten chariots weighed less than one plough.
A sword, with gilt trappings, rose up in the scale,
Though balanced by only a ten-penny nail :
A shield and a helmet, a buckler and spear,
Weighed less than a widow's uncrystallized tear.
A lord and a lady went up at full sail,
When a bee chanced to light on the opposite scale.
Ten doctors, ten lawyers, two courtiers, one earl,
Ten counsellors' wigs, full of powder and curl,
All heaped in one balance, and swinging from thence,
Weigh'd less than some atoms of candour and sense ;—
A first-water diamond, with brilliants begirt,
Than one good potatoe just washed from the dirt ;
Yet, not mountains of silver and gold would suffice,
One pearl to outweigh,—'twas the " pearl of great price."

' At last the whole world was bowl'd in at the grate ;
With the soul of a beggar to serve for a weight ;
When the former sprang up with so strong a rebuff,
That it made a vast rent, and escaped at the roof ;
Whence, balanced in air, it ascended on high,
And sail'd up aloft—a balloon in the sky :
While the scale with the soul in, so mightily fell,
That it jerk'd the philosopher out of his cell.

'MORAL.

' Dear reader, if e'er self deception prevails,
We pray you to try *The Philosopher's Scales* :
But if they are lost in the ruins around,
Perhaps a good substitute thus may be found :—

Let judgement and conscience in circles be cut,
 To which strings of thought may be carefully put:
 Let these be made even with caution extreme,
 And impartiality use for a beam;
 Then bring those good actions which pride overrates,
 And tear up your motives to serve for the weights.*

Vol. I. pp. 252-7.

We should have been tempted to transcribe the 'Complaint of the Dying Year,' a beautiful paper, had it not already been laid hold of by selectors and compilers, without being always fairly ascribed to the proper author.* Mr. Montgomery, in his *Prose by a Poet*, has written the life of a flower, and an exquisite piece of vegetable biography it is; but Miss Taylor has here presented us the 'Life of a Looking-Glass,' abounding with bright reflections. It is too long to transcribe. We must, however, make room for the entire paper entitled, 'How it strikes a stranger:' it is, perhaps, the most masterly in the collection.

HOW IT STRIKES A STRANGER.

'In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanour forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd concluding him to be one of their deities, were proceeding to pay him divine honours: but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

'After a time, it is said, that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the lan-

* It appears in the "Common-Place Book of Prose," (a neat and tasteful little scrap-book, printed at Edinburgh in 1823,) with the name of the Rev. Dr. Henderson attached to it. The Editor should have abstained from giving the name of the supposed author of an anonymous paper without better information.

guage, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest: and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandize from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and of the viol, and the sound of the millstone were continually heard: and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament: and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, Sir," replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet, methinks I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

"Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced, by his obliging host, to their public games and festivals; to their theatrical diversions and convivial assemblies: and in a short time he began to feel some relish for amusements, the meaning of

which, at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

“It was but a few weeks after his arrival on our earth, when, walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

“It is,” replied the nobleman, “a place of public interment.”

“I do not understand you,” said the stranger.

“It is the place,” repeated his friend, “where we bury our dead.”

“Excuse me, Sir,” replied his companion, with some embarrassment, “I must trouble you to explain yourself yet further.”

The nobleman repeated the information in still plainer terms.

“I am still at a loss to comprehend you perfectly,” said the stranger, turning deadly pale. “This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for if I have any clue to your meaning, this, surely, is a matter of more mighty concernment than any to which you have hitherto directed me.”

“My good friend,” replied the nobleman, “you must be indeed a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition: for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour.”

“Alas,” replied the adventurer, “I must submit to the conditions of my enterprise; of which, till now, I little understood the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man.”

While he thus spoke, his voice faltered, and his whole frame shook violently; his countenance was pale as death, and a cold dew stood in large drops upon his forehead.

By this time his companion, finding the discourse becoming more serious than was agreeable, declared that he must refer him to the

priests for further information; this subject being very much out of his province.

“How!” exclaimed the stranger, “then I cannot have understood you;—do the priests only die?—are not you to die also?”

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality, and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned, that, by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till the morrow.

“How!” exclaimed the novice, “say you not that death may come at any hour?—may it not then come this hour?—and what if it should come before I have performed these conditions! Oh! withhold not this excellent knowledge from me a single moment!”

The priests, suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor: but who shall describe the ecstasy of his happiness when he was given to understand, that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence. “If, then, I understand you rightly,” said he to his instructors, “this event which you call death, and which seems in itself strangely terrible, is most desirable and blissful. What a favour is this which is granted to me, in being sent to inhabit a planet in which I can die!” The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

“Alas, what have I been doing!” exclaimed he. “This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet!”

“Nay,” replied the priests, “but verily you will find it of excellent use so long as you remain in it.”

“A very little of it shall suffice me,” replied he: “for consider, how soon this period will be past: what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me.”

Accordingly, from that period, continues the legend, the stranger

devoted himself to the performance of those conditions on which, he was told, his future welfare depended; but, in so doing, he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

‘ Nothing could equal the stranger’s surprise at this circumstance; as well as at that of his fellow citizens appearing, generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider only as the effect of disordered intellect; so that he even returned their incivilities to himself, with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

‘ If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions: and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer,—“ Oh,” he would say, “ I am to die—I am to die.” ’

The Honourable Mr. Spencer’s elegant poetical dialogue between *How d’ye do* and *Good bye*, probably suggested the beautiful stanzas entitled,

‘ NOW AND THEN.’

‘ In distant days of wild romance,
Of magic mist and fable;
When stones could argue, trees advance,
And brutes to talk were able;
When shrubs and flowers were said to preach,
And manage all the parts of speech:

‘ ’Twas then, no doubt, if ’twas at all,
(But doubts we need not mention,)
That THEN and NOW, two adverbs small,
Engaged in sharp contention;
But how they made each other hear,
Tradition doth not make appear.

‘ THEN, was a sprite of subtile frame,
With rainbow tints invested;
On clouds of dazzling light she came,
And stars her forehead crested;
Her sparkling eye of azure hue,
Seem’d borrow’d from the distant blue.

‘ Now, rested on the solid earth,
And sober was her vesture;
She seldom either grief or mirth
Express’d by word or gesture;

Composed, sedate, and firm she stood,
And look'd industrious, calm, and good.

' THEN, sang a wild fantastic song,
Light as the gale she flies on :
Still stretching, as she sail'd along,
Towards the fair horizon ;
Where clouds of radiance, fringed with gold,
O'er hills of emerald beauty roll'd.

' Now, rarely raised her sober eye
To view that golden distance ;
Nor let one idle minute fly

In hope of THEN's assistance ;
But still, with busy hands, she stood,
Intent on doing *present* good.

' She ate the sweet but homely fare
That passing moments brought her ;
While THEN, expecting dainties rare,
Despised such bread and water :
And waited for the fruits and flowers
Of future, still receding hours.

' Now, venturing once to ask her why,
She answer'd with invective ;
And pointed, as she made reply,
Towards that long perspective
Of years to come, in distance blue,
Wherein she meant to *live* and *do*.

' " Alas," says she, " how hard you toil !

With undiverted sadness :
Behold yon land of wine and oil,—
Those sunny hills of gladness ;
Those joys I wait with eager brow."—
" And so you always will," said now.

' " That fairy land that looks so real,
Recedes as you pursue it ;
Thus while you wait for times ideal,
I take my work and do it ;
Intent to form, when time is gone,
A pleasant past to look upon."

' " Ah, well," said THEN, " I envy not
Your dull fatiguing labours ;

Aspiring to a brighter lot,
With thousands of my neighbours,
Soon as I reach that golden hill ;"—

" But that," says now, " you never will."

' " And e'en suppose you should," said she,
" (Though mortal ne'er attain'd it,)—
Your nature you must change with me
The moment you had gained it :

Since hope fulfill'd, (you must allow,)
Turns NOW to THEN, and THEN to NOW."

Vol. II. pp. 125—8.

We must not indulge in further citations ; and yet, there is one poem which, equally on account of the theme, and the manner in which it is treated, we cannot pass over. It is the tender and touching effusion of a congenial spirit on visiting the garden and summer-house of Cowper.

‘ On VISITING COWPER’S GARDEN and SUMMER HOUSE
at OLNEY.

‘ Are these the trees?—Is this the place?
These roses, did they bloom for him?
Trode he these walks with thoughtful pace?
Pass’d he amid these borders trim?

‘ Is this the bower?—a humble shed
Methinks it seems for such a guest!
Why rise not columns, dome-bespread,
By art’s elaborate fingers drest?

‘ Art waits on wealth;—there let her roam—
Her fabrics rear, her temples gild:
But Genius, when he seeks a home,
Must send for Nature’s self to build.

‘ This quiet garden’s humble bound,
This homely roof, this rustic fane,
With playful tendrils twining round,
And woodbines peeping at the pane:—

‘ That tranquil, tender sky of blue,
Where clouds of golden radiance skim,
Those ranging trees of varied hue—
These were the sights that solaced him.

‘ We stept within:—at once on each
A feeling steals, so undefined;
In vain we seek to give it speech—
’Tis silent homage paid to Mind.

‘ They tell us here he thought and wrote,
On this low seat—reclining thus;
Ye garden breezes, as ye float,
Why bear ye no such thoughts to us?

‘ Perhaps the balmy air was fraught
With breath of heaven;—or did he toil
In precious mines of sparkling thought
Conceal’d beneath the curious soil?

‘ Did zephyrs bear on golden wings
Rich treasures from the honied dew?
Or are there here celestial springs
Of living waters, whence he drew?

‘ And here he suffer’d !—this recess,
Where even Nature fail’d to cheer,
Has witness’d oft his deep distress,
And precious drops have fallen here !

‘ Here are no richly sculptured urns
The consecrated dust to cover ;
But Nature smiles and weeps, by turns,
In memory of her fondest lover.’ Vol. II. pp. 254—6.

Art VII. *London and Paris*, or Comparative Sketches. By the Marquis de Vermont and Sir Charles Darnley, Bart. 8vo. pp. 293. London. 1823.

IN proportion to the difficulty of ascertaining national character, is the absurdity of venturing upon its specific delineation, without the intimate knowledge that can be derived only from protracted observation. The aspect of social institutions to the eye of a stranger, varies so widely from that which they present when viewed in connexion with their effects, and the secret springs of action are so faintly indicated by their exterior manifestations, as to embarrass even the adept, while the superficial inquirer exposes himself to the inevitable hazard of gross and ridiculous error. Travellers in general, however, are very little liable to discouragement from apprehensions of failure in these respects, and speculate as fearlessly on the strength of a six weeks’ residence in some foreign capital, as if some friendly Asmodeus had perched them on the dome of St. Peter’s, or the pinnacles of Notre Dame, and given them a magical insight into the cabinets and boudoirs of palaces and hotels. They lose sight of the obvious fact, that society shews a very different face to natives and to aliens ; that, even where the most friendly dispositions exist, there will be a specific distinction between the welcome given to a friend, and the attention shewn to a favoured foreigner ; that there will be all the difference between dress and undress, careless familiarity and hospitable politeness.

The publication before us professes to supply this defect in one particular instance, and to delineate, with the accuracy of long and intimate acquaintance, the leading and distinctive features of London and Parisian society. The design is certainly a commendable one ;—‘ to combat national prejudice ‘ by shewing, in the correspondence of two gentlemen of equal ‘ respectability, how very differently the same object appears ‘ to natives and foreigners.’ To a certain extent, this design is successfully executed. The Author has not given us either

a very extensive or a highly finished picture, but his 'sketches' are spirited and effective, though, perhaps, liable, in some instances, to the suspicion of extravagance and exaggeration. The English Baronet and the French Marquis, old friends and fellow travellers, take it into their heads, at the same moment, and without previous intimation, to pay each other a visit, and disappointed at missing each other at the expected point of meeting, they agree to turn the mischance to account, by interchanging the details and criticisms suggested by the novel scenes amid which they are respectively placed. Travelling, eating, early and late hours, 'hymeneal jobbing,' amusements, associations, politics, public *fêtes*, buildings, the press, with numberless *et ceteras*, are discussed or described in a light and vivacious manner which keeps the attention awake throughout the volume.

One of the most interesting pieces of description in the book, gives the details of a children's *bal costumé*, under the direction of a lady of high rank. A large proportion of the French nobility were present, and, from the infant in arms to the lively youth, all were in fancy dresses. The contrast between baby lineaments and the garb of mature age, must have had a singularly quaint effect. The fly cap, long ruffles, and elongated stays of the superannuated dowager, masked the form and features of infancy, while abbes and lawyers, monks and marshals, financiers and flower-girls, peasants and *petit-maitres*, were dressed and acted with the utmost accuracy, 'though very few of the exhibitors had reached their tenth birth-day.'

'But the most striking feature of the whole evening was the performance of a *real quadrille* (such as the courtiers of Louis XIV. were in the habit of dancing) by a party of youthful masqueraders correctly dressed after the best pictures of that age.

'Before they made their appearance, papers, of which the following is a literal copy, were distributed among the company, in order to prepare them for the coming sight:

Quadrille dansé le 8 Avril, 1660,
à l'Hotel de Rambouillet.

Quatre pages.

Picquet.
Tartarin.

Seigneurs.

M. le Duc de la Rochefoucauld.
M. le Duc de Lauzun.
M. le Maréchal d'Hocquincourt.
M. le Comte de Bussy Rabutin.

Maitre de Ballet.

Compositeurs de la Musique.

Pornsinct.
Ogier.

Dames.

Mde. la Duchesse de Longueville.
Mademoiselle de Montpensier.
Mde. la Duchesse de Monthazon.
Mde. la Marquise de Sevigné.

Marcel.

Lully, Rameau, etc.

‘ While these bills were dispersing about the room, a well-chosen band of musicians (also dressed in character) struck up the tune of an ancient march,—when, preceded by their pages, the four boys who represented the four *Seigneurs* made their appearance, accoutred in long and laced coats, black wigs with long ringlets which fell down their shoulders, stockings with red clocks, which were tied above the knee, and hats *à la Henri IV.* They moved forward from an adjoining room with becoming solemnity, each giving his hand to his allotted partner. The young ladies, who played the parts of the celebrated women already named, were no less appropriately dressed. They wore gowns with long waists, powdered hair, rouged cheeks, high heels, &c. Proceeding forward in measured time, the youthful dancers took their places in the centre of the saloon. The pages now with bended knee approached their respective lords, received their swords, and then after several bows retired. The *Seigneurs* began their task by making a profound reverence to the company assembled, and then repeated the same compliment to their partners individually.

‘ The music now changed to the air appropriate to the quadrille, which was admirably executed, with its ancient figure and ancient steps; nor did the exhibitors lay aside for one minute the gravity which they had been taught to assume.

‘ While the performance was going forward, I could not help casting an eye on the brilliant circle of spectators which was formed round the dancers; and in those who composed it, I recognised more than one immediate descendant of those illustrious houses visitors to the Hotel de Rambouillet, whom we now saw before us in miniature; and this circumstance added no trifling interest to the scene which was representing.

‘ When the dance was finished, the music changed to a march; the pages came forward and returned the swords, in a submissive attitude similar to that in which they had received them, to their respective *Seigneurs*; who, after renewing their bows to the company and their partners, gave the latter their hands, and conducted them out of the room with the same solemnity which they had observed on entering it.’ pp. 86—88.

The eleventh letter, from the Englishman in Paris, contains an animated picture of the out-door enjoyments of the French capital, contrasted with the dull *soirées* of set visiting. The transition from the bustle and gayety of the Tuilleries, the *Palais Royal*, and the *Boulevards*, to such a scene as the following, must be peculiarly striking.

‘ After spending an hour in one of the promenades which I have just described, when I repair to an assembly given by some of the many distinguished personages to whom you have had the goodness to introduce me, I cannot help observing the contrast which presents itself. The stiff curtsy, and cold “*Bon soir, Monsieur,*” with which, half rising from her chair, the mistress of the house receives

me; the two equal rows of armed chairs which divide the room, and in which her female guests are ranged side by side, (reminding me of the no less formal avenues of trees by which your ancient *châteaux* are approached,) the dispersed parties of men talking politics in suppressed tones of voice, and the total absence of that noise and locomotion to which we are accustomed on similar occasions in England, make a party of this kind appear to me the very personification of *ennui*. Yet the natives of different nations vary so much in their opinion on such subjects, that I heard a French Dutchess, by way of apology for refusing to receive one of our country-women at *ses soirées*, observe, "I will have no more English ladies at my house; for they will not stay in their places, but bustle about, and thus convert one of our elegant Parisian circles into a London *roul*, which ought more properly to be called a London *mob*."

* A foreigner finds himself much embarrassed in going into one of the *salons* in which these *soirées* are given. After making his bow, what is he to do? If he happen to be acquainted with any one of the ladies who sit in awful state in the centre of the room, and have the courage to approach her, the conversation which he may begin on the weather, the *spectacle*, or the last novel, is soon ended by a chilling *Oui*, or *Non, Monsieur*; and he is again left to seek occupation. If he then presume to address some of the gentlemen whom he sees talking together, he probably receives as laconic a reply; and so adieu to all chance of amusement for that evening!

* Indeed, a few nights since, finding myself at one of these assemblies near a group of *quid-nuncs*, who were discussing your late, and present, mode of electing the members of the *Corps Législatif*, I continued a patient listener for more than an hour; expecting every moment, as the subject was one on which an Englishman is supposed qualified to give some useful information, that a question or an observation might have been addressed to me, by which means I should have had an apology for joining in the conversation; but none of the talkers condescended to take the least notice of the foreigner who had ventured to become the auditor of their harangues, by which, no doubt, they thought he was highly edified.' pp. 106—108.

So important an item in the catalogue of a Parisian's amusements as the theatre, may be thought to have required something more in the way of description and comment, than a slight reference to the opera, and a shallow criticism on Molière, whose *Malade imaginaire*, with its mock ballet, passes under a superficial review. It is remarkable, that the name of the principal character, *Argan*, is uniformly misspelt *Argent*; a piece of mal-orthography which could hardly have escaped the author, had he ever heard the word pronounced, or cultivated much acquaintance with the works of Molière. There is, we think, much correctness in the observations of the Englishman, with which the correspondence concludes.

* It is precisely because I do not think that what is called the *first*,

is the *best* society of the English Capital, that I wished your stay to be extended long enough to give you a chance of contracting intimacies with the wise, good, humane, and learned, who abound in London, but who, like the ore of a valuable mine, must be sought for with time, trouble, and exertion.

I believe the British metropolis is seldom liked till after a residence of some years. I suspect the opposite of that *dictum* to be true of Paris. On arriving here, every body is pleased; it is, indeed, impossible not to be enchanted with the variety of lively amusement which seems to strew the path of life with a profusion of roses.—Of all the frequenters of this gay city, the English are they who partake most largely of its diversified enjoyments; but they are also those who become the soonest satiated. They drink to the dregs of the cup of pleasure, and then in disgust throw away the poisoned chalice.

With regard to myself, I have lived here long enough already to be satisfied, that among the inhabitants of this town, persons of the highest talents, most extensive knowledge, and purest morals, are by no means rare: and, in spite of the prevailing hatred against the English, such as have come hither strongly recommended by partial and popular friends like my correspondent, will be hospitably received, and cannot fail to be gratified with their excursion.

But few of our countrymen get sufficiently domesticated with the French, to discover the thousand good qualities which a more intimate acquaintance would have disclosed; they only see the Parisians when they appear (may I be permitted to use the phrase?) *en grand costume*, and that is a dress which is never becoming.

They find the dinners (if they are fortunate enough to receive invitations to any except at the houses of their countrymen) too short, and the *soirées* too formal. They are occasionally delighted with the exertions of the talents of Talma in tragedy, and with the no less wonderful comic powers of *Mademoiselle Mars*; but to them, the theatre, that constant source of enjoyment to a Frenchman, never becomes a pursuit of daily interest.

They miss the ease, idleness, and gossip of their London Clubs; the social circle of intimate friends, in which they have been accustomed to pass their afternoons; and, above all, that food for thought and manly conversation which a free Press, and a free Press only, can afford. Putting therefore all these circumstances together, I am inclined to think, that, of the mighty crowds who annually flock hither from our shores, the number of those who would wish to extend their stay beyond a few weeks, is very small indeed; probably it is confined to such as have contracted the fatal habit of high play, or trusted their happiness to the equally dangerous and equally irresistible dominion of a "*belle Française*." pp. 291—293.

Art. VIII. *A Critical Dissertation on Acts xvii. 30. "The Times of this Ignorance God winked at."* in which it is shewn, that this Passage is expressive, not of Mercy, but of Judgement. By J. Crowther. 8vo. pp. 42. Price 2s. London. 1822.

WE regret that this interesting treatise did not earlier fall into our hands. It is a production of sound learning without affectation or parade; and it indicates, by many proofs, the Author's cool judgement and piety. He investigates the general meaning and the peculiar applications of *ἡσυχία*, by a copious induction of examples from Greek authors, but especially and most appropriately from the Septuagint. In this part, besides the evidence upon the subject discussed, we find some good specimens of philological illustration on collateral points. The Author fully states and sifts objections, both critical and theological; and examines at sufficient length the common interpretation. By this cautious process, he establishes most satisfactorily, in our opinion, that the Apostle Paul, in the passage under consideration, 'is not describing a merciful forbearance, but, a judicial abandonment; in accordance with Rom. i. 19—24., where he attributes the moral dereliction of the heathen, not to the connivance of Jehovah, but to his judgement on their inveterate and infatuated obstinacy.'

'The passage,' he contends, 'is so far from being, as has been frequently supposed, a declaration of God's forbearance, that it is rather a manifestation of his purity and justice; and, instead of serving as a shelter to the pagan idolaters to whom it was addressed, from the judgement which the vindication of these attributes might seem to claim, it leaves them entirely open to the curse of those other passages in Scripture, which inform us that even "that servant which knew not his Master's will shall nevertheless be beaten, though only "with few stripes;" and that no "idolater shall inherit the kingdom of God." p. 36.

From this view of the text, he deduces the following important inference.

'If such be the import of this passage in its application to the pagans of antiquity, how fearful and affecting an insight does it give us into the moral state of all pagan idolaters of the present generation! For it is not to be supposed that it refers exclusively to the former, but that, so far as there exists between them a similarity of circumstances, it belongs also to the latter. Let those, then, who think that such denunciations have no reference to modern pagans, prove that idolatry has changed its character, that it is not now the monster which it used to be, the nurse of every uncleanness, vice, and cruelty that can be named, but that it has improved itself, so as to

exhibit in its general features the outlines of a tolerable, if not of a very pleasing or salutary, system. Or otherwise, let them demonstrate that, although its abominations remain the same in every age, they are not so displeasing as formerly in the eyes of a just, merciful, and holy God. In other words, in order to make out an exception in favour of the modern pagans, we must either prove the non-existence of those scenes of cruelty and superstition, which the sun witnesses in heathen countries, in the course of almost every day's career, and that what is misery and vice in one age or country, may be peace and virtue in another; or we must take for granted the blasphemy contained in the [other part of the] alternative, and suppose that some of the Divine Attributes have mitigated their claims, and declined from their perfection! p. 39.

'I do not, indeed, go so far as to say, that theirs is a dispensation of judgement *without mercy*. God forbid! As little do I feel disposed to trace, through the mysterious darkness which surrounds it, the line that separates between them, or to investigate the manner or degree in which the latter is dealt out to them; as the silence of the Scriptures on this subject appears to me to leave it among the "secret things" which properly "belong to God," and into which, therefore, human curiosity inquires in vain. But certainly, the overwhelming preponderance which we find there on the side of judgement, may well make us tremble for their spiritual safety, and induce us to put forth all the zeal and energy of which the purest Christian charity is capable, if by any means we may place within their reach that glorious gospel which is declared and ordained to be "the power of God unto salvation." ' p. 41.

Upon these solemn principles, Mr. Crowther founds an animated exhortation to the promotion of Christian missions. Though he so well supports his argument, he has no where given an appropriate version of the sentence. This omission might be supplied thus: "The ages of this non-acknowledgement God beheld with deep displeasure; but now he hath commanded all men every where to repent."

It is to be regretted, that this excellent pamphlet has not been printed with the accuracy which its importance and ability demanded. We doubt whether the words *pagan* and *paganism* are the appellatives proper for Mr. Crowther's use of them. In strict propriety, they are applicable only to the state of unchristian and idolatrous nations subsequently to the general diffusion of Christianity. The more ancient condition of the gentile world is more suitably expressed by the terms *heathen* and *heathenism*.

Art. IX. 1. *The Natural History of the Bible ; or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Sacred Scriptures. Collected from the best Authorities, and alphabetically arranged. By Thaddeus Mason Harris, D.D. of Dorchester, Massachusetts. 8vo. pp. 430. Price 10s. 6d. London, 1824.*

2. *Calmet's Dictionary of the Holy Bible : historical, critical, geographical, and etymological. Fourth edition, revised, corrected, and augmented, with an extensive series of Plates, explanatory, illustrative, and ornamental, under the direction of C. Taylor. In 5 vols. 4to. Price 10l. 10s. London, 1823.*

THE second of these works has been too long before the public to require from us any account of the multifarious nature of its contents, or any testimony to the unwearied diligence, extensive learning, and singular ingenuity of the indefatigable Editor. But, in reviewing a volume which is professedly compiled in part from the "Scripture Illustrated" of the Continuator of Calmet, we have thought it a proper occasion to notice the present enlarged and revised edition of the Dictionary and Fragments, in which the Editor is stated to have introduced 'such improvements as an additional course of more 'than twenty year's reading' had enabled him to furnish. Mr. Taylor—for there can no longer be any occasion to conceal the name of the real Editor—may be said to have devoted to this favourite pursuit, a great portion of a long life ; and he had just put a finishing hand to the materials of the present edition, when he was seized with his last illness. What were the motives which led him to maintain, during his life-time, so pertinacious a reserve on the point of Calmet's Editor, it is not for us to divine. Most men would have turned such a work to good account, as the means of giving *éclat* to their name, and would have made it, perhaps, a stepping-stone to more substantial advantages. We fear that *all* anonymous labourers must not expect to gain credit for modesty in concealing their names, or claim to rank with those who

' Do good by stealth and blush to find it fame.'

Yet, we are bound to believe, in the present instance, that modesty entered into the composition of the feeling which led Mr. Taylor to decline personally to appropriate the reputation his labours had procured for the unknown Author of the Fragments. For, whatever assistance he may have received from the parties alluded to in the following mysterious acknowledgment, we have good reason to think that the compilation,

arrangement, and composition were almost entirely the work of his own pen.

‘This would be,’ we are told in the advertisement to the present edition, ‘a proper place to pay a just tribute of acknowledgement to that friendly judgement, by the assistance of which the work has been greatly improved. It will easily be supposed, that the lapse of nearly thirty years, has removed a number of our original coadjutors: the names of some of them appear in this Edition; and were we at liberty to mention more explicitly those who remain, it would be found that they comprise names of distinguished eminence in Biblical Literature. This general acknowledgement is all that propriety allows at present: it is a duty that we must discharge, though it can be but imperfectly.’

The fact is, that there are so few ‘names of distinguished eminence in Biblical literature’ among living writers, that we cannot believe Mr. Taylor’s obligations to have been, in this respect, very heavy.

Calmet’s Dictionary of the Bible is, in itself, a work which no Biblical scholar would like to be without; but its mere republication would have been extremely unacceptable, owing to the obvious inaccuracies with which it abounds, and the additional information furnished by modern sources. The geography of the Old and New Testament, in particular, has had much new light thrown upon it; and the natural history of the Bible has received considerable illustration. Mr. Harmer’s “Observations” was a highly meritorious contribution to this branch of Biblical criticism;* but the Editor of Calmet, while he acknowledges his obligations to that writer, whose plan he has partially adopted in the Fragments, must be considered as having taken a much wider range, and to have distinguished himself by the originality and ingenuity of many of his criticisms. His greatest fault is, that he is sometimes too ingenious, and assumes for his conjectures a degree of certainty to which they cannot be regarded as entitled. It is not that he is dogmatical, but he often seems so beguiled by the plausibility of his own hypothesis, as to overlook the slenderness of the foundation on which it rests. And he occasionally indulges in a free, dashing style of remark, which is better adapted to set his readers thinking, (and this we believe to have been partly his object,) than to satisfy a cautious and sober inquirer. As a whole, the work in its present form, is an invaluable treasury of Biblical lore, and a stupendous monument of literary industry.

In the present edition, Vols. I. and II. comprise the Dicti-

* First published in 1764, in 1 vol. 8vo., and subsequently enlarged to four volumes in 1787.

onary, with the Chronology and Tables; Vol. III. Fragments, Nos. 1 to 500; Vol. IV. Fragments, 501 to 750, with the Natural History; and Vol. V. the Plates and Explanations. An Index of Texts and Subjects is now added for the first time, by which the value of the edition is greatly enhanced.

The extensive sale which this work obtained when first brought out in Numbers, has, perhaps, contributed, more than any other circumstance, to turn the attention of the public to this kind of investigation. It had particularly this effect, we believe, among the more learned of the clergy. Till of late years, the subject occupied the researches of a few learned men, but excited little interest in either gentlemen travellers or general readers. But it is suprising how matters are altered in this respect. Every traveller in Eastern countries now seems to consider it as part of his business, to bring home some fresh illustration of the geography or phraseology of the Scriptures; while the demand for works of this description has astonishingly increased. Nor is it confined to our own country. Calmet's Dictionary with the Fragments has recently been reprinted in America; and the present enlarged edition of Dr. Harris's work (originally published in 1793) indicates the increasing attention which such inquiries are receiving in that country. It is certainly the most complete work we have yet seen on the specific branch of illustration to which it relates, and as complete and accurate, perhaps, as the present state of our knowledge admits of.

Dr. Harris has adopted the alphabetic arrangement. This is the most convenient for the purpose of reference; and were it possible to bring the natural history of the Bible under a systematic classification, the result would be more curious than useful. It strikes us, nevertheless, that to throw all the various productions of the animal, vegetable, and mineral kingdoms into one alphabet, is injudicious. We should have preferred at least distinct alphabets of animated and inanimate productions; and if this plan was not followed, they might have been arranged in separate indexes. The work would have been much more complete, moreover, had some attempt been made to give a general table of the zoology, ornithology, botany, &c. of Scripture, if not in a strictly scientific order, yet, in something approaching to a natural arrangement. For want of this, the reader is not in possession, after all, of any distinct view of the natural history of the Bible.

Prefixed to the Alphabet, are three "Dissertations." The first, on the Scripture Arrangement of Natural History, is of little value: the Author has taken the idea from Mr. Taylor's attempt to arrange in a systematic order the natural history

‘ of the Scriptures ;’ but, in “ Scripture Illustrated,” the arrangement is pursued into detail. Dissertation II. is entitled ‘ Adam naming the Animals.’ As it occupies only two pages, it might have been less pompously designated, more especially as we do not perceive that it throws much new light on the subject. Dr. H. supposes that the design of the historian was merely to state, ‘ that God having created the living creatures, Adam gave names to such as were brought before him, and that he perceived that the creatures were paired, whereas he had no mate.’

‘ Understanding the passage literally, however,’ he remarks, ‘ some commentators have insisted, that all the animals came to present themselves before Adam, both in acknowledgement of his supremacy, and to receive from him a name ; and that this was all done at one time, or in the course of a natural day. But it is not necessary to multiply miracles ; nor to suppose as PEYRERUS cavils [*Systemat. theol. præadamit. hypoth.* P. i. l. iii. c. 2. p. 154], that the elephants were to come from the remote parts of India and Africa, the bears from the polar regions, the sloth from South America, together with the various animals, the several kinds of birds, and the innumerable species of reptiles and insects, to say nothing of the tenants of the waters, to receive names from Adam, which could be of no use to them, and very little to him, who might never see one of a thousand of them again, or, if he did, be able to recollect the name which he had given. It is enough to suppose, that the animals inhabiting the district in which he dwelt, received from him names ; and not that the numerous tribes of living creatures were paraded before him, and that he made a nomenclature of the appellation he saw fit to give to each. Far less is it necessary to suppose that all the beasts and birds appeared before Adam at once, or even on one and the same day. Though the transaction is related in a few words, we ought not therefore to conclude that it took up only the space of a few hours. If we attend to the circumstances, we should rather infer that this was a work of considerable time. Indeed, the words of the historian do not require us to believe that Adam now gave names to all the living creatures, but are rather a remark, that the names which they had, were given by him ; not all at once, in the space of one day, for that would have been too much for him, but that he named them, some at one time, and some at another in the course of his life, as they came within the sphere of his observation, or incidents happened to give occasion for him so doing.

‘ There are not wanting instances in scripture, where as general expressions as this of “ every living creature,” admit of great limitation. So Ezek. xxxi. 6. “ All the fowls of heaven made their nests in its boughs, and under its branches did all the beasts of the field bring forth their young, and under its shadow dwelt all great nations.” Thus, when it is said, that Noah took all the animals into the ark, it is to be understood that he took pairs or more, as directed, of those

which had become domesticated, or particularly belonged to the region in which he dwelt; and the destruction of all the other animals must mean of that country or places adjacent; for I adopt the hypothesis that the flood was as extensive only as human population. Nor is the expression in Gen. vi. 47, "all flesh under heaven," contrary to this interpretation. Comp. Deut. ii. 25.

'The difficulty on this subject will be greatly relieved by an attention to the original of the passage. Our English version says, "the Lord God brought *them* unto Adam, to see what he would call *them*:" but the word "them" has no authority from the Hebrew text; the pronoun is in the singular number, not plural; and the next sentence expresses this more fully, the words being, not as rendered in our version, "whatsoever Adam called every living creature," [there is no word in the text for "every,"] but, *whatsoever Adam called the living creature, that was the name of it.*

"In this way," as Dr. SHUCKFORD suggests [*Account of the Creation*, &c. p. 38], "God was pleased to instruct and exercise Adam in the use of speech, to show him how he might use sounds of his own to be the names of things; calling him to give a name to one creature, and then another; and hereby putting him upon seeing how words might be made for this purpose. Adam understood the instruction, and practised according to it:" and accordingly, in the progress of his life, as the creatures came under his observation, he used this ability, and gave names to them all.

'After he had been called to this trial and exercise of his voice, we find him able to give name to the woman, and likewise to all other things as his occasion required.' pp. xx. xxi.

The idea that the animals were brought to Adam to afford him an occasion of exercising his untried powers of speech, is more fanciful, we think, than satisfactory. We do not see why it should not be viewed as an occasion rather for exercising his intellectual faculties. But the real design of the transaction is intimated in the eighteenth verse which introduces it; and they are very properly connected in Dr. Boothroyd's version: "And God Jehovah said, It is not good that Adam should be alone: I will make for him a suitable help-mate. For although God Jehovah had formed out of the ground every beast of the field, and every fowl of the air, and had brought them to Adam to see how he would call them;* (that whatever Adam should call any animal might be its name;) and although Adam had given names to the cattle, and to all the fowls of the air, and to all the beasts of the field; yet, for Adam there had not been found a suitable help-mate." To suppose that, literally, a beast and a bird

* Mr. Bellamy contends that it should be rendered, "which he brought for Adam to consider what he should call them."

of every species were brought before Adam, and for the sole purpose of receiving names from him, (the reptiles and fishes being excluded from his nomenclature, for of them no mention is made,) is surely quite irrational. On the other hand, to extend the transaction here recorded to an indefinite period, — 'the progress of his life, as the creatures came under his observation,' is doing violence to the narrative. We recollect, indeed, to have somewhere met with a grave attempt to prove that Adam lived in celibacy for a long course of years before the formation of woman, founded on the calculation how long a period it must have occupied to compose a zoological and ornithological system! Such are the reveries of the learned.

Dissertation III. is far more important: it is 'on the Mosaical distinction of animals, clean and unclean.' 'The Scripture,' remarks Dr. Harris, 'which is our safest guide in inquiries of this nature, informs us (Levit. xx. 24—6.) that the design was both moral and political, being intended to preserve the Jews a distinct people from the nations of idolatry.

'I. The immediate and primary intention of the law was, as I apprehend, to break the Israelites from the ill habits they had been accustomed to or indulged in Egypt, and to keep them for ever distinct from that corrupt people, both in principles and practices; and, by parity of reason, from all other idolatrous nations. No more simple nor effectual method could be devised for preventing or ensnaring intercourse, or dangerous assimilation, than by a law regulating their food; for nothing separates one people from another more, than that one should eat what the other considers as unlawful, or rejects as improper. Those who cannot eat and drink together, are never likely to become intimate. We see an instance of this in the case of the Egyptians, who, from time immemorial, had been accustomed to consider certain animals as improper for food, and therefore to avoid all intercourse with those who ate or even touched what they deemed defiling. (See Gen. xliii. 32.) Hence they and the Hebrews could not eat together; and of course could not associate or live together. Accordingly, they assigned that people, when they had come down to dwell in their country, a separate district for their residence: for some of the animals which the Hebrews ate, were, among them, not indeed unclean, but sacred, being so expressly consecrated to a deity that they durst not slaughter them. The Hebrews, by killing and eating these animals, must appear not only odious, but sacrilegious, transgressing the rules of good behaviour and offending the gods. Other animals, as several of the birds of prey, were also held sacred by the Egyptians, or were venerated in the rites of augury. The Hebrews, being instructed to consider these as unclean, would be prevented from the indulgence of the like superstition. Hence Origen, *contra Celsum*, l. iv. justly admired the Jewish ritual, and observes, that those animals which are prohibited by Moses, were such as were reputed sacred by the Egyptians, and used in divination by other nations. Τα νομιζόμενα

παρ Αιγυπτίοις καὶ τοῖς λοιποῖς τῶν ἀνθρώπων κάρτικα. And Montfaucon, in his *Hexapl. Orig.*, has published a fragment of Eusebius Emisenus, from a manuscript Catena in the library of the king of France, which may be thus translated: "God wills that they should eat some kinds of flesh, and that they should abstain from others, not that any of them in themselves were common or unclean, but this he did on two accounts; the one was, that he would have those animals to be eaten which were worshipped in Egypt, because eating them would render *their* pretensions most contemptible. And, pursuant to the same opinion, he forbids the eating of those kinds which the Egyptians used to eat very greedily and luxuriously, as the swine, &c. The other reason was, that their properties and natures seemed to lay a prejudice in the way of some of these, and to render them, as it were, a sort of profanation. Some were monstrously big, others very ugly, others fed upon dead bodies, and to others human nature had an inbred antipathy; so that, in the main, what the law forbid, was human nature's aversion before." Thus were the Jews taught to distinguish themselves from that people, not only in their religious worship, not being allowed "to sacrifice the abomination of the Egyptians," Exod. viii. 26, but to deviate from them in the most common actions in life. By having a diet peculiar to themselves, by eating in one instance that to which the others attributed a certain sanctity, as the ox, the sheep, and the goat, and by holding in detestation those creatures which the others venerated as sacred, as the hawk, &c. they would be precluded from all intimacy or agreement; and of course from becoming corrupted by their idolatries or addicted to their superstitions.

Not only were the Egyptians, but other heathen nations, and particularly the Canaanites, grossly corrupt in their manners, morals, and worship; and this restriction with respect to diet, was alike calculated to prevent intimacies with them; so that in no instance should "their table become a snare, or their entertainments a trap." Psal. lxix. 22.

"This statute, above all others, established not only a political and sacred, but a physical separation of the Jews from all other people. It made it next to impossible for the one to mix with the other either in meals, in marriage, or in any familiar connexion. Their opposite customs in the article of diet, not only precluded a friendly and comfortable intimacy, but generated mutual contempt and abhorrence. The Jews religiously abhorred the society, manners, and institutions of the Gentiles, because they viewed their own abstinence from forbidden meats as a token of peculiar sanctity, and of course regarded other nations, who wanted this sanctity, as vile and detestable. They considered themselves as secluded by God himself from the profane world by a peculiar worship, government, law, dress, mode of living, and country. Though this separation from other people, on which the law respecting food was founded, created in the Jews a criminal pride and hatred of the Gentiles; yet it forcibly operated as a preservative from heathen idolatry, by precluding all familiarity with idolatrous nations."

So bigoted were the Jews in the observance of this law, that by

no reproaches, no threats, no sufferings, nay hardly by a new command from God himself, could they be brought to lay it aside. See 1 Maccab. i. 63; Ezek. iv. 14; Acts x. 14.

Though some thousand years have passed since this discriminating ritual was given to the Jews, and though they have been scattered abroad among every nation upon earth; though their government and temple have been entirely destroyed, yet this prohibition of particular foods has been regarded, and has served, with other reasons, to keep them distinct and separate from every other people.

We find Peter, after the vision recorded in the 10th chapter of the Acts, when he had entered the house of Cornelius, observed to the people who were present, "Ye know that it is not lawful for a man that is a Jew to keep company with, or come unto one of another nation; but God hath shewed me that I should call no man unclean." "Here," says Mr. Jones, in his *Zoologia Ethica*, "we have an apostolical comment upon the sense of the vision. God had shewed him that henceforward he should call no living creatures unclean which were in any sense proper for food; and by these brutes of all kinds he understands men of all nations. And, without question, he applied the vision to what the wisdom of God intended to express by it. The case was this: St. Peter, as a Jew, was bound to abstain from all those animals, the eating of which was prohibited by the law of Moses: but God showed him that he should no longer account these animals unclean. And what does he understand by it? That he should no longer account the heathen so. 'God hath shewed me that I should call no man common or unclean;' or, to speak in other words borrowed from the apostle, 'God hath shewed me that a Jew is now at liberty to keep company with or come unto one of another nation;' which, so long as the Mosaic distinction betwixt clean and unclean beasts was in force, it was not lawful for him to do." pp. xxv—xxviii.

This view of the design of the law has been pursued with much learning by the Rev. Arthur Young, in his ingenious inquiry into the ancient idolatry, published about the middle of the last century. The other reasons adduced by Christian and Jewish rabbies, may be dispensed with. The latter contend, that the quality of the food as having a specific influence on the moral temperature, entered into the reason of the prohibition of certain animals; and Michaelis gravely combats the notion, as destitute of proof, that it is their eating camel's flesh so frequently, that makes the Arabs so prone to revenge. Yet, he inclines to suppose that dietetical considerations might, in the case of certain animals, influence the Jewish legislator. He does not, as Dr. Harris erroneously represents, assign it as the principal reason, but adds: "Only we are not to seek for them in all the prohibitions relative to unclean beasts."*

* Smith's Michaelis, Vol. III. p. 230.

But this way of accounting for the law is conjectural and uncertain: the general moral purpose is obvious, nor is it necessary that we should be able to trace that purpose through every specific prohibition. Ainsworth's quaint notion, that 'the parting of the hoof signified the right discerning of the law' and the gospel, is worthy only of Origen, or of Dr. Hawker.

The following metrical catalogue of the Birds forbidden, is given by Dr. Harris from the Bibliotheca Biblica, where it is printed in the black letter.

' " Of feathered Foules that fanne the bucksom aire,
Not all alike weare made for foode to Men,
For, these thou shalt not eat doth God declare,
Twice tenne their nombre, and their flesh unclene:
Fyrst the great *Eagle*, byrde of feigned Jove,
Which *Thebanes* worshippe and diviners love.

' " Next *Ossifrage* and *Ospray* (both one kinde),
Of luxurie and rapine emblems mete,
That haunt the shores, the choicest preye to finde,
And brast the bones, and scoope the marrowe swete:
The *Vulture*, void of delicace and feare,
Who spareth not the pale dede man to teare:

' " The tall-built *Swann*, faire type of pride confest;
The *Pelicane*, whose sons are nurst with bloode,
Forbidd to man! she stabbeth deep her breast,
Self-murtheresse through fondnesse to hir broode;
They too that range the thirstie wilds emong,
The *Ostryches*, unthoughtful of thir yonge.

' " The *Raven* ominous (as Gentiles holde),
What time she croaketh hoarsely a la morte;
The *Harke*, aerial hunter, swifte and bolde,
In feates of mischief trayned for disporte;
The vocale *Cuckowe*, of the faulcon race,
Obscene intruder in her neighbor's place:

' " The *Owle* demure, who loveth not the lighte
(Ill semblance she of wisdom to the Greeke),
The smallest fowls dradd foe, the coward *Kite*,
And the stille *Herne*, arresting fishes meeke;
The glutton *Cormorante*, of sullen moode,
Regarding no distinction in his foode.

' " The *Storke*, which dwelleth on the fir-tree topp,
And trusteth that no power shall hir dismaye,
As Kinges on their high stations place thir hope,
Nor wist that there be higher farr than theye;
The gay *Gier-Eagle*, beautifull to viewe,
Bearing within a savage herte untrew:

“ The *Ibis*, whome in Egypte Israel found,
Fell byrd ! that living serpents can digest ;
The crested *Lapwyng*, wailing shrill arounde,
Solicitous, with no contentment blest ;
Last, the foul *Batt*, of byrd and beast first bredde,
Flitting with littel leathern sails dispredde.” —p. xxxii.

We cannot be supposed to have examined very critically every article in the alphabetic arrangement ; but we have inspected the work sufficiently to pronounce a very favourable judgement on the learning and ability which this part of it displays. In some instances, the Author would have found the works of modern travellers a safer guide than Jerome or Bochart, Lightfoot or Knatchbull. Thus, for instance, when he remarks, that commentators have exhausted their learning and ingenuity to prove that St. John ate locusts, adding, ‘ that the word in the original signifies also buds or pods of trees ;’—the fact is, that neither learning nor ingenuity is requisite to establish a fact which ignorance of the eastern customs first brought into question. The monks pretend that what they call St. John’s bread or the locust tree (*ceratonia siliqua*), is meant ; a conceit which Maundrell justly ridicules. Dr. Harris’s argument, that cooking locusts does not seem an occupation worthy of the Baptist, is, we must say, puerile. There is no reason to believe, in the first place, that the Baptist was secluded altogether from human intercourse, that he lived as a hermit, and was compelled to provide entirely for his own support. And were we to entertain this supposition, we see little difference between the employment of gathering honey and fruit, and that of frying locusts in the sun. But we apprehend that too much stress has been laid on the literal import of the expression ; and that the meaning of the passage referred to is, that John fared as a poor person, lived on the simplest fare, and practised the most rigid abstemiousness. Unless we suppose a miracle, we cannot imagine that he could long sustain life on merely the buds of trees and wild honey, or even locusts, though the latter are represented by Pliny to have made a considerable part of the food of some ancient tribes, and are still eaten by the Arabs.

Under the word *Dromedary*, the Author adopts the prevailing notion, that that animal differs observably from the camel, in having but one protuberance. This is a mistake, the dromedary varying, not in species, but only in breed, and the distinction has no reference to the one or two humps.* Under the word

* See Eclectic Rev. Vol. XVII. p. 156.

Cypress, it is noticed, that Bishop Lowth supposed the pine to be intended, Isa. xlv. 14. Pococke, however, expressly mentions, that he observed the cypress growing on the summits of Lebanon. The same traveller has some remarks on the tulip, which he found growing wild in Palestine, which might have been consulted with advantage for the article *lily*. Dr. Harris would much have improved his work, had he, by connecting with his learned researches, an attentive perusal of the works of Burckhardt, and other modern travellers, illustrated the natural history of the Bible by descriptive references to the indigenous productions of Palestine still known to exist. Most of the original names will be found to have been preserved by the Arabs; and much of the uncertainty that attaches to the zoology and botany of the Hebrews, might, we have no doubt, be removed by a further acquaintance with the living language.

Art. X. *An Essay on the Beneficial Direction of Rural Expenditure.*

By Robert A. Slaney, Esq. 12mo. pp. 240. Price 6s. 6d. London, 1824.

WE regret that so exorbitant a price has been put upon this very sensible and useful little work. Being designed for the use of the wealthy, we suppose that the Author or his publishers have thought it fair to charge for it a gentleman's price. But we should hope that a cheaper edition will be provided for persons of smaller means, who, if their individual expenditure is not large, may form a class collectively important, and have it in their power greatly to influence the direction of both private and parochial expenditure. 'No one,' Mr. Slaney remarks, 'is so situated as not to be able to confer some benefit, promote some improvement, or aid, directly or indirectly, in augmenting the welfare of the country.' Few at least are so situated that they may not contribute to the general circulation of useful knowledge and correct feeling.

The volume abounds with both, and we should be glad to think that it would find its way to every land-owner in the kingdom. The nature of the work will be seen from the Contents.

Chap. I. On the Circumstances which regulate the increase of Wealth.—II. On different Directions of Expenditure.—III. On unprofitable Expenditure.—IV. On the Changes which have taken place in the direction of Expenditure.—V. On the Progress of Luxury, and the Advantages thence arising.—VI. On fixing a Scale of Private Expenditure.—VII. On Agricultural Improvements.—VIII. and IX. On Planting and Pruning Forest Trees.—X. On improving Farm-buildings and Cottages.—XI. On the Improvement of Roads

and Footpaths.—XII. On the Preservation of Game.—XIII. On Festivals for the Working Classes.—XIV. and XV. On Public Libraries and Collections of Works of Art.—XVI. and XVII. On Preventive Charity and Saving Banks.—XVIII. On Infirmaries and Fever Hospitals.—XIX. On Loans to the Poor.—XX. On providing Employment.—XXI. and XXII. On Places of Amusement for the Labouring Classes, and Public Walks and Gardens.’

The Author sets out with the proposition, that expenditure may be profitable, that is not beneficial, or beneficial without being profitable. Profitable implies that which yields a pecuniary profit to the expender, whether it benefit or injure society. Beneficial expenditure augments the welfare of the people. Thus,

‘Expenditure may be directed to support a productive occupation, where those employed are congregated in close manufactories, without the advantages of education; the young of both sexes mingled together, with the example of depraved parents before them. No profits, no increase of national wealth can completely counterbalance the evils produced by these means: the debauchery, drunkenness, and dishonesty arising from such causes, even on the narrow score of profit, the debtor and creditor account of trading gain, cost the nation immense sums, independent of the misery and misfortunes they occasion.’

Mr. Slaney contends, that ‘it is not at all desirable, on many accounts, that men of large property should seek out *profitable* channels for their expenditure;’ but that it is of the utmost consequence, that they should lay out their wealth *beneficially*; ‘which, ultimately,’ he remarks, ‘is almost always productively to the kingdom at large.’

In order, however, to have any sufficient control over their expenditure, so as to have it in their power to direct it into beneficial channels, it is suggested, that the rich must keep down their fixed expenses to a limit that shall allow of a certain surplus of disposable income. The expenses of an establishment are for the most part laid out in *unproductive* labour, and with little beneficial result to the community. ‘The lower,’ therefore, ‘the scale of these fixed expenses, consistent with a proper regard for rank and station, the better for the community.’ That is, provided the surplus be beneficially expended. For if the rich man makes no other use of his disposable wealth, than to lay it out with a direct view to profit, it is questionable, whether it might not be as well absorbed by a luxurious expenditure,—whether, in other words, it might not all as well be shared among the tradesmen, as go into the fund for agricultural labour. Expenditure in farming, for instance, is not *beneficial* to the community, ‘if a proprietor farms in the

'same manner with those around him, as a mere profitable speculation: in such case, any other farmer in the same place would have done almost as well.' Experience, indeed, has amply proved, that for rich proprietors to enter into competition with working farmers, with a view to the larger profits derivable or supposed to be derived from large farms, is attended with no better result in the end, than the depression of agricultural profits below that which is necessary for the maintenance of the farmer and the payment of living wages. An excess or redundancy of capital in any branch of productive industry, is necessarily connected with a fall of profits, and that tends as certainly to produce an undue depreciation of labour; and when to this cause of depreciation is added the actual saving of labour which takes place in great farms, on which their profitableness mainly depends, it is obvious how disastrous must be the immediate effects of such a system to the agricultural labourer.

When a large proprietor farms, not with a view to profit, but for amusement, from an attachment to the science of agriculture, or from any other patriotic motive, the case is altogether altered. Many valuable hints are thrown out in the seventh chapter, which serve to shew how peculiarly beneficial may be a liberal expenditure directed into this channel. To those individuals who have prosecuted the study of what may properly be termed agricultural science, society is under the greatest obligations. It may be questioned whether the Royal Society itself has deserved better of the nation than the Board of Agriculture.

In the chapters on Planting and Pruning Forest Trees, there will be found much curious information, and several valuable practical hints. The Author complains that this branch of rural economy has been undeservedly neglected, and that the consequence has been, the degeneracy of several species, and the diminished value and beauty of our plantations. *Sylva Evelyn's* recommendation, that the culture of trees not indigenous to our island should be attempted, has been but little attended to. Yet, to this species of vegetable colonization, England is indebted for some of the greatest ornaments of her forest scenery. *Cæsar* expressly excepts the fir and the beech (*præter fagum atque abietem*) from the woods of Britain. The Romans are supposed by Evelyn to have introduced the elm. The Spanish chestnut is said to have been brought from Greece, and the horse-chestnut from the East in 1610. In the forests of the New World, there is an immense field opened for arboricultural experiments. More than one scientific expedition has been sent out by foreign countries, to investigate and

bring back specimens of the productions of those undescribed regions; but we have not heard that England has as yet sent thither any other persons than mercantile speculators and diplomatists.

Some very useful directions are given in the chapter on improving farm buildings. We transcribe the following paragraph, because it does not merely concern the rich or the landed proprietor, but points out the mischief which may be done to a parish by a mercenary speculator.

‘It may not be amiss to observe, that the effect of building new cottages, is widely different from that of improving old ones. In the latter case, we add to the comfort, and elevate the scale of mind of the possessor; but, in the former, we introduce a new family, rivals to the others in the market for employment, and who, if the wages of the neighbourhood were not before steady and sufficient, will most assuredly tend to lower them. Nor can the unintentional author of this evil in any way obviate it; for, if he employ both families, they will only do the work for which he must there or elsewhere have employed others, who will be thereby deprived of what they would otherwise have had. *No real friend to the welfare of the poor, will build additional cottages, till the wages round are adequate, and the demand for labour increasing.*’

Mr. Slaney shews himself to be the labourer’s friend in his remarks on roads and footpaths; and there are others besides labourers, who are interested in this subject,—peripatetics and pedestrians in general, which class includes a large proportion of the lovers of nature and sound health. We mean to look after these turnpike acts.

‘In turnpike acts, there is rarely any mention made of footpaths; and along a great part of the turnpike roads of the kingdom, there is no footpath whatever. Health is the poor man’s only possession; yet, how detrimental to health and comfort must it be, to walk through wet roads, cut up by wheels, and trampled into mire! How frequently may we see the wives or daughters of the peasantry in vain trying to pick a dry path through the ruts on their way to market with their poultry: yet, when arrived, they would be obliged to sit several hours in wet shoes before they could return by the same muddy road. Hence, no doubt, many illnesses arise; and rheumatism, the great torment of the aged poor, may often be derived from this cause. As the number of foot passengers must be twenty to one carriage, it is singular that, in a country where the poor are so much considered, their comfort in this respect is so little regarded. Even in the neighbourhood of the great manufacturing districts, where workmen in search of employment are continually passing, there are often no footpaths.

‘We frequently laugh at our continental neighbours for the

wooden shoes worn occasionally by their labourers; but whoever has traversed the deep roads of Picardy in the winter months, will see their utility. Well lined with a thick woollen sock, to prevent the foot from being bruised, they effectually protect the peasantry from the wet, which no leather (as they also are destitute of footpaths) could have withstood.

By the general turnpike act, an empowering clause is inserted to enable the commissioners to make and repair causeways and footpaths; and a neighbouring gentleman could not do better than see this clause enforced. The footpath should be always on the northern or eastern side of the road, so as to be open to the sun from the south and west. Nor would so obvious a precaution be mentioned, had not Mr. Telford recommended *the other side*. In speaking of the Dunstable Trust, he says: "The footpath is here on the South side, which is its proper situation, as it places the workable road-way at a greater distance from the south fence, and it is of course less shaded." The total absorption of this eminent person in the object he had in view, viz., "to make the best road for carriages," reminds us of the story told of a former celebrated engineer, Mr. Brindley, who, being asked before a Committee of the House of Commons, what he thought rivers were intended for by nature, replied immediately, "As feeders for navigable canals."

The importance of good roads has too often been lost sight of in another respect,—the time they save, both to those who plod on foot and those who go on wheels. But all these considerations weigh little with a vestry, when it is the parish who are called upon to amend their ways; and an indictment is generally found the only means of compelling an attention to the subject. Yet, parochial expenditure could seldom be more beneficially applied.

We are glad to find Mr. Slaney insisting on the demoralizing effect of a low rate of wages, though we think, that he errs in attributing the depreciation to the poor-laws, and we beg to refer him to our article on Dr. Chalmers's Civic Economy for our reasons. As one mode of promoting a rise in the wages of the poor, he suggests, that persons of fortune, and perhaps the Government, might very gradually raise the wages of those labourers whom they directly employ. We fear that this mode is not likely to be adopted. Indeed, it is sometimes desirable, that lower than the ordinary wages should be paid when work is found for the poor by public bodies, that it may furnish employment for the surplus labour, rather than tempt away the regular hands from their stated work. 'Giving employment to the poor,' Mr. S. justly remarks, 'is one of the best preventive charities;' but, to render it an effectual one, the aim should be, either to furnish regular employment, or to provide against a temporary want of it. Thus, as the same quantity of

employment at two different periods of the year, is of very different value to a poor man, 'it should be the object of the rich, to provide it in time of need, and thus equalize, in some measure, the demand for labour throughout the twelve months.' The unsteadiness of the demand for labour, and the fluctuation of wages, in some branches of industry, have the worst possible effect on the morals of the poor. Agricultural wages are, we believe, generally rising, both nominally and really, in consequence of two circumstances, the increased value of money and the improvement in agricultural profits. No circumstances can be more auspicious to the exertions of the philanthropist. Low wages rendered every attempt at parochial reform abortive.

We cannot follow Mr. Slaney through all the various topics to which his suggestions relate, but strongly recommend to the notice of our readers his remarks on festivals, public libraries, schools, and loans to the poor. The latter is a most important branch of private charity.

'It is easy,' says the Writer, 'for one who chooses to avoid trouble, to say, "that it is so much money thrown away, and that the poor will never repay the sum lent." But experience has taught many benevolent persons that this is not the case. A small loan in time of need is worth much more than its nominal amount. It may save a son from enlistment, or a cottager's property from being hastily sold for half the real value.'

'In many parts of London, district societies have lately been formed. A small annual subscription is collected, which is placed in the hands of a few individuals, who voluntarily undertake to investigate every case of severe distress brought to their knowledge within a certain district, and who are empowered to afford such pecuniary assistance as they may deem advisable. The number of persons who have been thus aided in temporary embarrassments and unforeseen or undeserved misfortunes, is very considerable. Many families have been preserved from total ruin, their clothes redeemed from pawn, and they have, after struggling successfully against their difficulties, repaid the loan which was afforded them. Such societies might easily be established in country districts; and, as the person assisted is known only to the hand that relieves, a meritorious cottager might often be upheld from having recourse to the pauper's fund, and his spirit of honest independence remain unbroken.'

The loan of childbed linen, or of a small set of brewing utensils, is pointed out as another extremely useful mode of benevolence. The former plan is adopted in many places: the latter is recommended by its tending to lessen the temptation to visit the public-house. The judicious gift of clothes is another preventive charity of great importance. We have known

poor persons kept away from church or chapel, and children withdrawn from a Sunday school, because they had not clothes decent enough to appear in. 'Every one knows,' says Mr. Slaney, 'how much easier it is to preserve, than to regain that decent feeling of self-respect which a poor man loses by appearing in rags.'

There is one part of Mr. Slaney's work, however, which demands animadversion. In his chapter on places of amusement for the labouring classes, he refers to the frequent interference of Government, in former times, with the recreations of the poor. Thus, Edward III., by proclamation, forbade throwing of stones, wood, or iron, playing at hand-ball, foot-ball, club-ball, and goff; 'not,' says Strutt, 'from any evil in the games, but because they were supposed to divert the minds of the populace from more martial pursuits.' In the reign of Henry VIII., to the list of forbidden sports were added, bowls, tennis, cards, and back-gammon. Whatever motive dictated these prohibitory enactments, there can be no question as to their arbitrary and injudicious character. 'On the other hand,' says Mr. S., 'King James, whose appearance is compared, by the learned translators of our Bible, to the sun in his strength, greatly favoured the amusements of the poor. He published a proclamation rebuking precise persons for prohibiting honest exercises *even* on Sundays, after evening service.' Again, 'the Puritans,' we are told, 'were for preventing the amusements of the poor on Sundays and other holidays; but the proclamation of James was renewed in the eighth year of Charles I.' From this passage we must infer that our Author wishes for a republication of the Book of Sports,—a measure for which, we should have hoped, no good man or wise man would turn apologist. But before we advert to the operation of such an enactment, we must deal with our Author's mis-statement. He seems to represent the proclamation of King James as intended to repeal the unwise prohibitions with which it is contrasted. It had no such object: they were no longer in force. The design of the proclamation lies concealed under Mr. Slaney's little word *even*. It is not true, that the Puritans were for preventing the amusements of the poor 'on holidays': they stood up only for the religious observance of the Sabbath; and the proclamation was levelled against them,—the very men, by the bye, at whose representation and petition, the translation of the Bible was undertaken. It was dictated, in part, by King James's antipathy to Presbyterianism, one of the distinguishing tenets of which, in opposition to the tenets of popery, was the sanctity of the Sabbath, which this proclamation impugned and violated

with wanton impiety. It was a stretch of royal prerogative which affected to expound or dispense with one statute of the Decalogue. But Mr. Slaney must know, that the Puritans denied the holiness of any other 'holiday' than the Sabbath; and that where the desecration of the Sabbath prevails, it is generally connected with a strict observance of some one or two of the festivals appointed by the Romish Church.

But we shall not now enter into the theological question, further than to remark, that the religious observance of the Sabbath has always been found an outwork of morality, and, in nine cases out of ten, a criminal career is found to commence with a disregard for its sanctity and obligation. According to Mr. Slaney's own argument, therefore, landed proprietors and others who encourage the violation of the Sabbath, act in opposition to their own interests and to the national welfare. All crime is an expense and positive burden to the community, and their influence, so misdirected, tends to increase that burden.

Let us not, however, be misunderstood as if we wished to invoke the aid of the magistracy to compel a devout observance of the Lord's day. We are ready to admit, that if the poor are arbitrarily restricted from following their pleasure on that day, they are likely to do worse. We would far rather that they should be found exercising themselves in out-door sports, than gambling and drinking in the public-house. But the worst is, that those who are in the habit of taking their pleasure in the one way, will seldom refrain from the other. The public-house has been quaintly termed, the Devil's chapel; and there are few among the poor who frequent no place of worship, but are found attendants there. This, the laws would in vain be invoked to prevent, unless other means be taken to uphold, by influence and example, the decent observance of the day. There is one thing, however, which the magistrate might and ought to put down; namely, the open buying and selling on that day, in contempt of the unrepealed law of the land. This is a very different thing from prohibiting amusements. The poor are themselves the sufferers, when trade is suffered to be carried on on the Lord's day. Many are compelled to work, who feel it a hardship; others, against both inclination and conscience, conform to the bad practice through fear of loss; while the virtuous and religious poor are subjected to an unfair and dishonest competition with the unprincipled, who are protected in their dishonest gains and breach of the law by the connivance of the magistrate. To protect, then, the religious tradesman and the virtuous labourer, the law of the Sabbath ought, in respect to trade, to be rigidly enforced. It is no in-

fringement of personal liberty, except as all laws—game laws, excise laws, and the licensing system—may be considered as trenching upon it; it is a law of protection, of mercy and of kindness, which policy would recommend, if the Sabbath were a mere human institution, but which has the still more binding character of a Divine institute.

To buy and sell on the Sabbath, as it is a more overt outrage on its sanctity than any species of amusement, so, it tends more directly to obliterate all sense of its obligation, and to degrade as well as demoralize the poor. Its character as a day of rest, a merciful provision of the Deity for the use both of man and beast, becomes completely lost sight of, and public worship, if attended at all, is deprived of half its meaning and interest. Not only so, but the humanizing decencies of the Sabbath, the self-respect connected with the Sunday-dress, the cleanliness, and the disposable leisure of the day, the break which it introduces in the dull and sordid tenor of worldly occupations,—all these are sacrificed, more or less, where so scandalous a desecration of the day of rest is sanctioned or connived at by the magistracy and men of influence.

As to amusements, were it not for the public-house, that moral pest-house, we should say that the poor must be and ought to be left to themselves. Men cannot be made religious by statute-law. The only way of leading them to observe the day religiously, is by instructing their minds respecting its obligation, providing them with books and other sources of innocent and useful amusement, and promoting of the formation of domestic habits, by rendering their homes attractive. Mr. Slaney has an excellent hint in another chapter, which bears on this point.

‘A porch to the door of a cottage gives ornament to the outside, and comfort within. The cost of a pig-stye and shed for the poor man’s harvest, is well expended. A good garden is, above all, necessary to a peasant. There he employs his odd hours, and his children do something to inure them to industry. On holidays, it is his farm; on Sundays, it is his pleasure ground.’

“The Sabbath was made for man,” and they are the worst enemies of society who would rob him of it. It was made for home enjoyments, on which religion frowns not: it only shews a “more excellent way” of promoting them, by superinducing on the charities of life, piety and obedience towards God and “the hope of glory.”

In conclusion, as Mr. Slaney has addressed himself mainly to the opulent landed proprietor, we shall take the liberty to offer a few remarks to two other classes. And first, the wealthy

manufacturer has equal, if not, in many cases, greater opportunities of promoting the comfort and melioration of the poor. He it is who forms them into a dense population, where vice becomes a more deadly contagion, but among whom at the same time it becomes easier to introduce the means of instruction and moral influence. It is he who has called into existence the trim rows of hovels, which some petty builder runs up, heedless what burden they may eventually entail on the parish, so long as the rack-rent obtained from each narrow, fragile dwelling, yields him his required per-centage. We must not look for garden-ground, bee-bench, or pig-stye here, in the crowded purlieus or bye places of the town, into which, to save themselves the toil of a wholesome walk, the manufacturing population flock by scores and hundreds to live in dirt and infection. Now we do say, that society has a strong claim on every wealthy employer of manufacturing labourers, to employ some portion of *his* expenditure beneficially, rather than profitably,—more especially by promoting schools, libraries, benevolent societies, Bible societies, saving-banks, and all other means of *preventive* charity. His direct influence is often immense, and it involves a heavy responsibility.

But, in the mean time, as neither every great land-owner nor every wealthy manufacturer can be brought to see his true interest in a just light, nor to feel aright for the welfare of society, can nothing be done by those who are not great or wealthy? There is something in the first survey of a motley, crowded, squalid population of a neglected district, that inspires a hopeless feeling of discouragement. One is ready to take up the words of the Prophet, "Can these dry bones live?" There is the noisomeness of death attaching to them. All that is lovely in infancy is there obliterated in the sickly, stunted offspring of the pauper mothers, seen there in rags and dirt. No feeling of home can attach to those comfortless tenements, and little moral or religious feeling of any kind can long subsist in combination with squalid poverty. Where must the philanthropist begin? With the children, if he can; but, as they cannot be withdrawn from the habits and example of their parents, comparatively little good is to be hoped for, if, beginning at instructing the children, his efforts terminate there. Now to reform a neighbourhood, a district, is a hopeless undertaking. In order to introduce any beneficial change in the habits of an adult population, it is obvious, that an experiment must first be made on a small scale; and who can tell the efficiency of one good example.

What then is the social design of those religious institutions which we call churches? What, indeed, we might ask, is the

ultimate moral design they are intended to answer; but to uphold, collectively, a high moral standard, and to diffuse, collectively, a powerful moral influence? This is the true theory of a Christian church. Men might agree to worship in the same place, and to hear the same minister, and to partake of the sacrament together, without any such compact or institution as is implied in the idea of such a society. But we are apt to talk much of the benefit to be derived to ourselves from entering such a body. Would to God that the benefit were never problematical! There is a benefit to ourselves attaching, we readily admit, to every act of religious obedience; and the duty of publicly confessing the name of Christ, and observing all the ordinances of religion, is binding upon all. But we think that persons quite mistake the matter, in looking upon this as the final object of the establishment of such societies; for in nothing can his own benefit be a legitimate final object to a real Christian. It appears to us, that St. Paul hints at their real design, when he requires of the church at Philippi, that its members should be "blameless as well as harmless, and without rebuke, in the midst of a crooked and perverse nation," among whom they were collectively to "shine as lights in the world, holding forth the word of life."

This being admitted, it would seem that such institutions present, when efficiently constructed, the very means of beginning the desired reform in the moral habits of a district. A certain portion of the population, and, we would hope, in general the best or most improvable portion, is brought directly in contact with Christian benevolence. Upon these persons—we speak both of members and hearers—the experiment must first be made. It must not be concealed, that among those who attend our places of worship, there are the ignorant, the dirty, the indolent, the wasteful, some who are neither harmless nor blameless, and many who shine very darkly, even among the class who may be called 'good people'. Now the clause which makes "whatsoever is lovely and of good report" a part of the Christian character, warrants our position, that with such persons our economic reform must begin. We cannot, it may be, establish a town library: Is there a vestry library? We cannot visit all the sick and the afflicted: Is there a benevolent society connected with the place of worship, that provides at least for the necessities of its own poor? Are such members of the church as have tenants of their own, anxious to preserve them from being a burden to the parish; and does the poor man find in them a ready friend? Are the poor who attend our chapels, bettered in their condition, more cleanly, more economical, better informed, through the pains taken by hose in a superior station, to instruct or assist them?

Or is it thought doing enough, to preach to them? We pity the Christian minister who is not better seconded. "Pure religion and undefiled before God, even the Father, is this, to visit the widows and the fatherless in their affliction, and to keep ourselves *unspotted* from the world." To realize this purity of separation on the one hand, and this active benevolence on the other, is the design of Christian churches; and when they fail of this, their utility becomes very questionable. But were Christians but animated with the spirit of the institution, such societies present an engine of mighty efficiency, like every thing of Divine origin or authority, for regenerating the world.

Art. XI. *Greece in 1823 and 1824*; being a Series of Letters and other Documents, on the Greek Revolution. Written during a Visit to that Country. By the Honourable Colonel Leicester Stanhope. Illustrated with several curious Fac-similes. To which is added, the Life of Mustapha Ali. 8vo. pp. 368. Price 13s. London. 1824.

SEVERAL work of considerable interest relating to the origin and progress of the Greek Revolution are lying on our table, to which we ought to have paid earlier attention. The time is not come, however, for writing the history even of what is past, as every day tends to throw further light on the true character of the struggle. The present volume contains the testimony of an intelligent, brave, and noble-minded individual, founded on his own observation, and will be read with the interest it claims. It bears all the marks of authenticity and impartiality, and while it is laudably free from the flummery and affectation which have been vented on the subject of the Greeks, it is adapted to create an increased interest in their cause, and to excite the most ardent wishes for their success.

Colonel Stanhope offered his services to the Greek Committee in the character of their agent, in September, 1823, as a substitute for Captain Blaquiere, whose affairs did not allow of his proceeding to Greece as had been arranged. He reached Missolonghi in December. In May last, he was served with an order from the Adjutant General's office, directing his immediate return to England. The present volume consists of the Colonel's correspondence, chiefly with Mr. Bowring for the information of the Greek Committee, during his absence, interspersed with some letters addressed to the Greek authorities, together with an appendix of documents. In a letter to Jéré-

my Bentham, Esq. dated Salona, May 4th, the following account is given of the state of parties.

' The state of Greece is not easily conveyed to the mind of a foreigner. The society is formed, 1st, of the Primates, who lean to oligarchy, or Turkish principles of government; 2dly, of the captains, who profess democratical notions, but who are, in reality, for power and plunder; and lastly, of the people, who are irreproachable in character, and of course desire to have a proper weight in the constitution. The people of the Peloponnesus are much under the influence of the civil and military oligarchies. Those of Eastern and Western Greece are chiefly under the captains. Of these Odysseus is the most influential. His father never bowed to the Turkish yoke; he was a freeman and a robber. Odysseus himself was brought up by the famous tyrant Ali Pacha. He is shrewd and ambitious, and has played the tyrant, but is now persuaded that the road to fame and wealth is by pursuing good government. He, therefore, follows this course, and supports the people and the republic. Negris, who once signed his sentence of death, is now his minister. Of the islands, Hydra and Spezia are under the influence of some rich oligarchs, supported by the rabble, and Ipsara is purely democratic.

' The parties may be said to be three, 1st. There is Mavrocordato, the oligarchs of the islands, and some of those of the Peloponnesus, and the legislative body. These are for order and a mild despotism, either under a foreign king, or otherwise. This faction stood high, but must now change its principles or lose its power. 2dly, There is Colocotroni, and some of the captains, and some of the oligarchs of the Morea, who are for power and plunder. This party is going down hill at a gallop. And, 3dly, there is Ipsilanti, Odysseus, Negris, and the mass who are now beginning to embrace republican notions, finding that they cannot otherwise maintain their power.

' Now, the question is, which of these parties should an honest man embrace? All have stumbled by endeavouring to hug the best of these factions. I have pursued another course, cautiously avoiding them all. I have loudly rated all for their vices, and as loudly praised them for their good acts. This for one who has no genius for political intrigue, tactics, or what is called diplomacy, is the safest course. It places a man of a plain mind on a level with and even above a high-flying politician of the Gentz or Metternich school.

' Greece and all the islands are tranquil, with the exception of two towns, namely Napoli, which is blockaded by the government, and Missolonghi, which is disturbed by a body of Suliots, who play the pretorians.

' Civilization and good government are gaining ground, chiefly through the means of publicity. There is a great fund of virtue in Greece, but it is monopolized by the peasantry. What is most wanted is a good representative body, some good prefects, good judges, and public writers. Two or three active and strong-minded

Englishmen might do incalculable good in Greece, for the people are anxious to improve.' pp. 197—199.

The public departments in Greece are described in the Report, in the following terms.

'The Executive Body has hitherto been composed of men of various characters. At one time influenced by Mavrocordato, when the Primates, the Fanariots, and the foreign interests, predominated. The leading features of the government were then order, and some say intrigue. At another time Colocotroni obtained, by his martial fame, his riches, and his extensive family connections, an ascendancy; then prevailed the military power, united at first with the democratic, but afterwards with oligarchical, interests; and, lastly, a sort of league was formed to put down the plunderers. Conduriotti was placed at the head of this administration, and the islands assumed their due weight. The Executive Body has hitherto exercised a degree of power that is inconsistent with republican government. The principles of a wild liberty have all along prevailed in Greece, but those of civil liberty are only beginning to be duly appreciated and followed. The depredations of the military chiefs and oligarchs have brought home to the bosoms of the peasantry the blessings of order, and of security for person and property. They begin with arms in their hands to defend their lands and purses; and they look to their representatives for the proper appropriation of their revenues, and the general direction of their armies and fleets.

'The Legislative Body is composed of persons selected by the civil and military oligarchs and the people. They naturally lean to the interests of their electors. They are respectable in character, but, like most other public functionaries in Greece, are deficient in intellectual aptitude, and have but little knowledge of business. They are friends to order, and enemies to all extortion, and they are careful of the people's money. Nothing could exceed the firmness and dignity of their conduct when attacked by the emissaries of Colocotroni. To raise the character of this body is an object of primary importance. This is to be effected by making the people take a strong interest in the elections; by pointing out to them able men for their representatives; by selecting some important person for their president; and by giving publicity to their proceedings. My exertions have been directed to these ends.'

* * * * *

'Prefects.—This is a government of Prefects. Under newly-formed states, it is absolutely necessary that strong power should be vested in certain persons, in every district, and that they should be made responsible for the constitutional exercise of it. Unless these local authorities are established, whatever the vigour of the central control, the distant provinces fall a prey to some despot, or to anarchy. In Greece, the Prefects are ill selected. Instead of having a leading influence in their districts, they are generally the tools of the principal Primates or Captains.

' **The Primates**—are addicted to Turkish habits and principles of government. In the Morea they have great influence. In Eastern and Western Greece, that of the Captains predominates. Hydra is ruled by the Primates, who are under the dominion of the maritime mob. The government of Spetzia is somewhat similar, but Ipsara is influenced by constitutional maxims. The other islands are under mild administrators.

' **State of the Greek Church.**—The ceremonies of the Greek church are tawdry and irrational. The priests, though they possess considerable influence, do not appear to have the same preponderating sway over their flocks that is exercised in some catholic countries. This may be attributed to their poverty and to the counteraction of the Mahommedan religion. Where toleration and a variety of religions prevail, there the power of the priests must be subdued, except within the pale of the established state creed. The Greek priests were greatly instrumental in bringing about the glorious revolution. They traversed the country, and enlisted their votaries in the honourable plot; they fought in the ranks of the noble insurgents, and many of them are permanently engaged as soldiers, and some as captains. During the period of their military service, they are suspended from the exercise of their ecclesiastical functions. This rule does not extend to peaceful employments. The vice-president of the legislative body and the minister of the interior are of the clerical order. The priests are industrious. Most of them are engaged in agriculture and other useful labours. The dress of the pastors, when not on duty, in the country, is like that of the peasantry, and they are only distinguished from them by their beards. I every where found both the people and the clergy most anxious to receive the Scriptures in their native tongue.'

The Greek navy, Col. Stanhope represents to be of the same character as the Greek army; 'not equal to cope with the combined Turkish fleet, but it has gained a mastery over it by its superior seamen and tactics.' It is composed chiefly of merchant brigs from Hydra, Spetzia, and Ipsara, about eighty sail. The greatest alarm prevailed, when it was heard that the Egyptian fleet had sailed; but it had the good effect of producing a greater degree of union. 'Mavromichaeli and Niketas,' writes Colonel S., 'have joined the government. Colocotroni held out till the people of Caritena, his own district, obliged him to follow the example.'

Colonel S. anticipates, in his letter of May 22, that the Turkish and Egyptian forces would effect their landings, and succeed in their first efforts. 'But with the winter comes the ebb: then is the time for the Greeks to commence their blockades and sieges, and to march.' The sequel is known. The Egyptians did not effect their landing, and Greece has obtained another respite from the invader. May her rulers wisely improve the interval, in the consolidation of what she wants still more than money—a national government!

ART. XII. SELECT LITERARY INFORMATION.

In the press, a Vindication of those Citizens of Geneva, and other Persons, who have recently exerted themselves for the Revival of Scriptural Religion in that City, in reply to the Summary of M. Chenovière. In Letters to the Editor of the Monthly Repository. By J. Pye Smith, D.D.

Nearly ready, a second edition, with additions, of "Elements of Thought." By Isaac Taylor, jun. 1 vol. 12mo.

In the press, a new edition, being the seventh, of Buck's Treatise on Religious Experience.

Also, the eighth and concluding volume of Sketches of Sermons, furnished by their respective Authors, with indexes of Subjects, Texts, &c.

In the press, Walladmor. Freely translated from the English of Walter Scott. Translated from the German Sylvan Sketches, by the Author of Flora Domestica. 8vo.

In the press, and speedily will be published, Cantos I. and II. of "The Museum." By John Bull.

In the press, Le Nouveau Tableau de Leigh, ou Guide de l'Etranger dans la Capitale de l'Angleterre.

The Rev. Luke Booker, LL.D. Vicar of Dudley, is printing Lectures on the Lord's Prayer, with Two Discourses on interesting and important Subjects, which will be published in November.

A second edition of the Fruits of Ex-

perience, with considerable additions, by Joseph Brasbridge, is nearly ready.

A Lady has been some time occupied on a Work, which will shortly be published under the title of "Urania's Mirror," or a View of the Heavens; consisting of thirty-two large cards, on which are represented, all the Constellations visible in the British Empire, on a plan perfectly original. Accompanied with a Familiar Treatise on Astronomy, by J. Aspin.

A work bearing the title of "Revelations of the Dead Alive," from the pen of a successful dramatic writer, will be published immediately.

Mr. John H. Parry will speedily publish, the Cambrian Plutarch, or Lives of the most eminent Welshmen. In 1 vol. 8vo.

An Original System of Cookery and Confectionery, embracing all the varieties of English and Foreign Practice, with numerous illustrative plates, the result of more than thirty years experience in families of the first distinction, by Conrad Cooke; is nearly ready for publication. 1 vol. 12mo.

Mr. W. T. Brande, has in the press, a Manual of Pharmacy. 1 vol 8vo.

In the press, the fourth volume of Grant's History of the English Church and Sects, bringing down the narrative to 1810.

ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

BIBLIOGRAPHY.

James Duncan's (late Ogle, Duncan, and Co.) Catalogue of Books. Part II. Containing a most extensive Collection in Theology, English and Foreign, Oriental Manuscripts, &c. at unusually low prices, in consequence of J. D. retiring from this branch of the business.

MEDICINE.

A New and Philosophical System of Medical Science. By J. Parkinson, M.D. Part I. 4to. 6s. sewed.

Medical and Surgical Cases; selected during a practice of thirty-eight years. By Edward Suttleff, Queen-street, London. 8vo.

MISCELLANEOUS.

The Contributions of Q. Q. to a Pe-

riodical Work, with some Pieces not before published. By the late Jane Taylor. 2 vols. 12mo. 9s.

The Mirvan Family, or Christian principle developed in early Life. 12mo. 5s.

Letters on the Character and Poetical Genius of Lord Byron. By Sir Egerton Brydges, Bart. post 8vo. 10s. 6d.

Essay on the Beneficial Direction of Rural Expenditure. By Robert A. Slaney, Esq. Barrister at Law. 12mo. 6s. 6d.

Typographia, or the Printers' Instructor; including an Account of the Origin of Printing, with Biographical Notices of the Printers of England, from Caxton to the close of the Sixteenth Century, &c. &c. By J. Johnson, Printer. 2 vols. 32mo. 1l. 10s. 12mo. 3l. 8vo. 4l. 4s.

The Clerical Portrait; a Study for a Young Divine. 8vo. 7s.

An Answer to a Pseudo-Criticism of the Greek and English Lexicon, which appeared in the Second Number of the Westminster Review. By John Jones, LL.D. 8vo. 2s. sewed.

POETRY.

Poems and Poetical Translations. By Samuel Gower. 8vo. 2s. 6d.

Nouveaux Cantiques Chrétiens pour les Assemblées des Enfants de Dieu. Par César Malan, Ministre de Christe. 32mo. 2s.

THEOLOGY.

A compendious View of the original Dispensation established with Adam, and of the Mediatorial Dispensation established through Christ: designed to illustrate their connexion and analogy. By David Russell, Minister of the Gospel, Dundee. 12mo. 5s. 6d.

The moral Government of God vindicated, in Observations on the System of Theology, taught by the Rev. Dr. Hawker, Vicar of Charles, Plymouth. By Isaiah Birt. 8vo. 1s. 6d.

Lectures on the Ten Commandments. By the Rev. W. H. Stowell. 8vo. 7s. 6d.

The Christian Spirit which is essential to the triumph of the Kingdom of God: a discourse delivered at the annual general meeting of the Baptist Missionary Society, June 23, 1824. By Christopher Anderson. 8vo. 1s. 6d.

The Eternity of Divine Mercy established, and unconditional Reprobation discarded: in remarks upon Dr. Adam Clarke's Sermon, published in the Methodist Magazine, for Sept. 1824. By William Calton, Pastor of the Baptist Church, at Uley, Gloucestershire.

A Dissertation, intended to explain, establish, and vindicate, the doctrine of Election. By W. Hamilton, D.D. Minister of Strathblane. 12mo. 3s. 6d.

Morning Meditations; or a series of Reflections on various passages of Scripture and Scriptural Poetry. By the Author of the Retrospect. 12mo. 4s.

TOPOGRAPHY.

Richmond and its Vicinity, with a Glance at Twickenham, Strawberry Hill, and Hampton Court. By John Evans, LL.D. Author of the Juvenile Tourist, &c. 4s.

The Modern Traveller. Part VIII. Brazil continued. 2s. 6d.